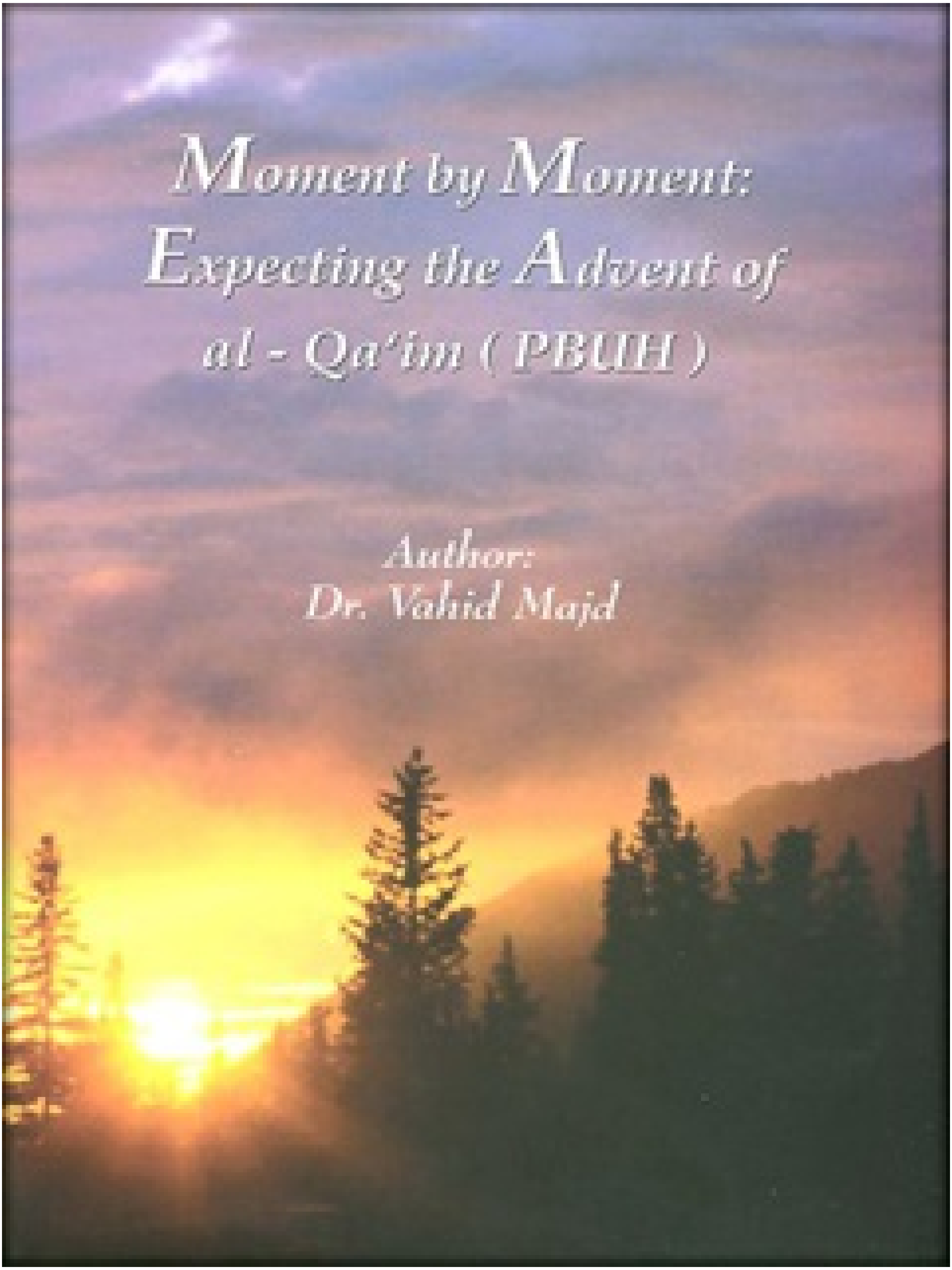

Moment by Moment:
Expecting the Advent of
al - Qa'im (PBUH)
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Moment by Moment

:Writer

Dr. Vahid Majd

:Published in print

Naba Cultural Organization

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

Moment by Moment

BOOK ID

:Moment by Moment

(Expecting the Advent of al-Qa'im (PBUH

Author: Dr. Vahid Majd

No. Of Copies: ۲۰۰۰/ First edition: ۲۰۰۳

Publisher: Naba Publication/ P.O.Box: ۱۳۱۸۵- ۵۶۷

,Address: West Fatemi Ave. North Sindokht, Block ۳۱

۳rd Floor. Tehran- Iran

Tel:+۹۸ ۲۱ ۶۹۴۴۰۰۱-۲

:ISBN

E- mail: naba@sabznet.com

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Expecting the Advent of

(al-Qa'im (PBUH

Vahid Majd

August ۲۰۰۳

Naba organization

,To the Master of Our Time

,The Light of Allah Behind the Clouds

,The Awaited Savior of Mankind

,The Avenger Against The Enemies of Allah

,The One Who Shall Stand

,The Rightly Guided

(Hujjat Ibn al-Hasan al-Askari (PBUH

t:۳

IN A NUTSHELL

In many traditions, the events just prior to the reappearance of the promised savior, al-Qa'im (PBUH) have been portrayed. On the other hand, other traditions convey that the advent of the Qa'im (PBUH) will be very sudden and unpredictable, and the foretold events prior to his advent may be altered. In the first part of this book, the significance, purpose, predictability, and possibility of alteration in the signs, as well as their effect on one's expectation of the arrival of al-Qa'im (PBUH) are discussed. In addition, the reasons for the delay in his advent and its relation with people's behavior are presented with evidence. In the second part of the book, some divine prescriptions for an early relief are enumerated. As confirmed by the traditions, adhering to these obligations may alleviate the hardships prior to and during the advent of al-Qa'im (PBUH) and may expedite the manifestation of the kingdom of justice over earth. In this light, the significance of continual expectation of receiving al-Qa'im (PBUH), the notion of waiting for the relief, and its effect on one's life are .discussed

t:۴

TABLE OF CONTENTS

t:۶

Introduction

During their missions, all the prophets and apostles have emphasized the fact that a savior will arrive at the end of time who will implement the government of justice over the globe. This news has been heard since human beings appeared on earth. Allah has indicated this promise in all the early scriptures and commanded humans throughout ages to expect the manifestation of the kingdom of Allah on earth. The holy Quran also gives glad tidings of the day for which all the believers of the world are enthusiastically awaiting, and confirms that the righteous and virtuous servants of :Allah shall finally inherit the earth

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبادِهِ وَ الْعاقِبَةُ لِلْمُتَّقِينَ.

The earth is Allah's. He gives it as a heritage to whom He wills, and the end is for the (watchful. (۷:۱۲۸

:The Most Glorious also says

t:۷

وَ لَقَدْ كَتَبْنا فِی الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أنَّ الأرْضَ يَرِثُها عِبادِیَ الصّالِحُونَ.

And indeed We wrote in the Psalm (Zabur) after the reminder that My righteous servants shall inherit the earth. (۲۱:۱۰۵)

Allah confirms that He will revive the earth and will give it a true life after it had become dead as a result of corruption by mankind:

اِعْلَمُوا أَنَّ اللَّهَ يُحْيِ الأرْضَ بَعْدَ مَوْتِها.

(Know that Allah shall give life to the earth after its death! (۵۷:۱۷)

Allah has guaranteed to manifest the kingdom for the righteous believers on earth in the following verse of the Quran:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِی الأرْضِ كَما اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِی ارْتَضی لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِی لا يُشْرِكُونَ بِی شَيْئاً وَ مَنْ كَفَرَ بَعْدَ ذلِكَ فَأُولئِكَ هُمُ الْفاسِقُونَ.

Allah has promised to those of you who believe and do good that He will most certainly make them rulers on earth as He made rulers before them, that He will most certainly establish for them their religion that He has chosen for them, and that He will most certainly, after their fear, give them security in exchange. They worship Me

t:۸

(and they do not associate anything with Me. (۲۴:۵۵

In a number of verses in the Quran, Allah has emphasized that what He has promised will certainly take place. For instance:

إِنَّما تُوعَدُونَ لَصادِقٌ.

(Verily that which you are promised is true. (۵۱:۵)

وَ لَنْ يُخْلِفَ اللَّهُ وَعْدَه.

(And Allah shall never break His promise. (۲۲:۴۷)

إِنَّ اللَّهَ لا يُخْلِفُ الْمِيعادَ.

(Surely, Allah shall never fail to keep the promised event. (۳:۹)

سُبْحانَ رَبِّنا إِنْ كانَ وَعْدُ رَبِّنا لَمَفْعُولاً.

(Glory to our Lord! Truly the promise of our Lord is a fulfilled one! (۱۷:۱۰۸)

Besides the indications in the Quran and the early scriptures, the testimonies of the last Apostle of Allah (PBUHHF) that have been narrated by all Islamic schools in numerous traditions leave no doubt that this promise will be fulfilled by the hand of a man from his progeny. The Sunnis have narrated:

عن النّبيِّ (ص) قالَ: لَو لَم يَبقَ مِنَ الدّنيا إلا يَومٌ لَطَوَّل الله ذلِكَ اليَومَ حَتّى يَبعثَ فيهِ رَجُلاً مِن أَهلِ بَيتى يُواطئُ اسْمُهُ اسْمى ... يَمْلَأُ الأَرضَ قِسطاً وَعَدلاً كَما مُلِئَت ظُلماً وَجوراً.

t:۹

The Apostle of Allah (PBUHHF) said, "Even if only one day has remained for the duration of the world's existence, Allah shall prolong that day to send a person from my Ahl al-Bait whose name is the same as my name... He shall fill out the earth with peace and justice just as it was filled with injustice and tyranny."(١)

The above tradition proves that although Allah may postpone this divine promise even up to the last days of the world's existence, nevertheless it will certainly take place. Hence, all the true believers should expect its happening through the hands of the promised savior from the family of Muhammad (PBUHHF), whose most famous titles are al-Mahdi (the guided), al-Qa'im (the one who shall stand up), al-Muntadhar (the awaited).

There are many traditions narrated by all Islamic schools where the Apostle of Allah (PBUHHF) has portrayed the events just prior to the reappearance of al-Mahdi (PBUH). The Shi'ite traditions, narrated from the Prophet (PBUHHF) and the Imams of Ahl al-Bait (PBUT), provide much more details for these events. On the other hand, there are many traditions conveying that the advent of Imam al-Mahdi (PBUH) will be very sudden and unpredictable, and that Allah may cancel or change the signs before his

t:١٠

١- Tafsir Durr al-Manthur, al-Suyuti, vol. ٧, under commentary of Verse ۴٧:١٨; Sunan, Abu Dawud, vol. ٢, Chapter ٣۵ (Kitab al-Mahdi), Bab ١, Hadith ۴٢٧٩; Sahih, al-Tirmidhi, vol. ٣, Chapter of Fitan, Bab ۴۴ (what has come about al-Mahdi (PBUH)), Hadith ٢٣٣١-٢٣٣٢.

.reappearance and may let the Imam (PBUH) reappear at any moment

In the first part of this work, we will discuss the significance, purpose, and predictability of the signs, and the way they should affect our expectation for the arrival of Imam al-Mahdi (PBUH). We will examine the possibility of canceling the foretold signs in the light of the verses of the Quran and the traditions. We will also investigate why the Imam (PBUH) has not yet started his mission, for what reasons .Allah has delayed his advent, and how our behavior has contributed to this delay

In the second part, we will enumerate some of the divine commandments that if we follow, Allah may expedite the reappearance of the Imam (PBUH) and lessen the hardships that we are going to face prior to and during his advent. They are the duties of everyone who is expecting al-Qa'im (PBUH), as instructed by Ahl al-Bait (PBUT). In this light, we will show the significance of continual expectation of receiving al-Qa'im (PBUH), will present the notion of waiting for the relief (Intidhar al-Faraj), and the way .it should affect our life

t:۱۱

(Part I: Expecting The Signs Vs. Expecting Al-Qa\'im (PBUH

(THE SIGNS BEFORE REAPPEARANCE OF AL-MAHDI (PBUH ۱

A number of narrations in the Shi'ite collections of traditions inform us of some signs that will take place before the reappearance of Imam al-Mahdi (PBUH). Some of these signs describe the hard condition of people in the world before his reappearance. For :instance, Abu Hamza al-Thumali and Abu Basir have both narrated

وَ قالَ (ع): لا يَقومُ القائِمُ إلّا عَلی خَوفٍ شَديدٍ مِنَ النّاس وَ زَلازِلَ وَ فِتنَهٍ وَ بَلاءٍ يُصيبُ النّاسَ وَ طاعُون قَبلَ ذلِكَ وَ سَيفٍ قاطعٍ بَينَ العَربِ وَ اختلافٍ شَديدٍ بَينَ النّاسِ وَ تَشتيتٍ فی دينِهِم وَ تَغييرٍ فی حالِهِمْ حَتّی يَتَمَنّی المُتَمَنّی المَوتَ صَباحاً وَ مَساءً مِن عِظَمِ ما يَری مِن كَلَبِ الناسِ وَ أَكلِ بَعضِهِم بَعضاً، فَخُروجهُ (ع) إذا خَرجَ يَكونُ عِندَ اليأسِ وَ القُنوطِ مِن أَن يَرَوا فَرَجاً.

Imam Muhammad al-Baqir (PBUH) said, "The Qa'im shall not rise until after a great fear from people, the

t:۱۲

earthquake, afflictions, trials, and the plague have been inflicted upon people, the war between Arabs, great disagreement among people, breakups in their religion, change in their situation so that the wishers wish death every morning and night due to the enormity of what is observed, and the eating of people by people. The emergence of al-Qa'im (PBUH) shall be at the time of despair and hopelessness of people for finding (any (other) opening or relief."(١)

On the other hand, some signs are about the miraculous events that will happen just prior to the reappearance of al-Qa'im (PBUH). For instance, there will be a lunar eclipse at the end of the month of Ramadhan. The eclipse at the end of the month is a supernatural phenomenon that has never happened before. Badr Ibn Khalil al-Azdi :narrated

عَنْ بَدْرِ بْنِ الْخَلِيلِ الْأَزْدِيِّ، قَالَ:كُنْتُ جَالِساً عِنْدَ أَبِی جَعْفَرٍ (ع) فَقَالَ: آيَتَانِ تَكُونَانِ قَبْلَ قِيَامِ الْقَائِمِ (ع)، لَمْ تَكُونَا مُنْذُ هَبَطَ آدَمُ إِلَى الْأَرْضِ: تَنْكَسِفُ الشَّمْسُ فِی النِّصْفِ مِنْ شَهْرِ رَمَضَانَ وَ الْقَمَرُ فِی آخِرِهِ.فَقَالَ رَجُلٌ: يَا ابْنَ رَسُولِ اللَّهِ! تَنْكَسِفُ الشَّمْسُ فِی آخِرِ الشَّهْرِ وَ الْقَمَرُ فِی النِّصْفِ؟ فَقَالَ أَبُو جَعْفَرٍ (ع): إِنِّی أَعْلَمُ مَا تَقُولُ، وَ لَكِنَّهُمَا آيَتَانِ لَمْ تَكُونَا مُنْذُ هَبَطَ آدَمُ (ع).

I was sitting with Imam Muhammad al-Baqir (PBUH) when he (PBUH) said, "There shall be two signs before the rising of al-Qa'im (PBUH) that have not occurred since Adam (PBUH) descended on

t:١٣

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al-Ghaiba, al-Nu'mani, p. ٢٣٤, Hadith ٢٢; p. ٢٥٣, Hadith ١٣; Bihar al-Anwar, vol. ٥٢, p. -١ .٣٤٨, Hadith ٩٩; p. ٢٣٠, Hadith ٩٦

earth. The sun shall be eclipsed in the middle of the month of Ramadhan and the moon (shall be eclipsed) in the end of that month." A man in the presence said, "O Son of the Apostle of Allah (PBUHHF)! The sun shall be eclipsed in the end of the month and the moon in the middle." The Imam replied, "I know what you say. But these are the signs that have never happened since Adam (PBUH) descended."(۱)

In many verses of the Quran, Allah reminds us that He has power over all things and is able to do what He wills. The Quran reports many miraculous events that happened in past as evidence for the truthfulness of His prophets (PBUT). For instance, The Quran states that the moon was split into two parts as a sign for the truthfulness of Prophet Muhammad (PBUHHF),(۲) fire became cool and peaceful for Prophet Abraham (PBUH)(۳), etc. All the physical rules have been created by Allah and He may change it as He wills. When a miraculous event takes place, people truly realize that this is a sign from Allah, not from people. Through the miracles, Allah reminds His creation of His absolute power and confirms His message. The impossibility of the natural occurrence of two eclipses in the specified order implies the possibility of its miraculous occurrence, its unpredictability by

t:۱۴

۱- al-Kafi, vol. ۸, p. ۲۱۲, Hadith ۲۵۸; al-Irshad, vol. ۲, p. ۳۷۴; al-Ghaiba, al-Tusi, p. ۴۴۴; Bihar al-Anwar, vol. ۵۲, p. ۲۱۳, Hadith ۶۷.

۲- The Holy Quran, chapter ۵۴, verses ۱-۳.

۳- The Holy Quran, chapter ۲۱, verse ۶۹.

astronomical data, and consequently, the unpredictability of the time of the reappearance of Imam al-Mahdi (PBUH).

۲ THE POSSIBILITY OF CANCELING THE SIGNS OF THE REAPPEARANCE

The foretold future events before the reappearance of Imam al-Mahdi (PBUH) were the information that Allah willed their occurrence and were in effect at the time that the Imams (PBUT) spoke about them. In other words, with their vision of the knowledge of what will happen in future, the Imams (PBUT) foretold some of the signs that Allah had willed and intended at that time. However, Allah has not promised the occurrence of the planned signs, and thus all such signs are subject to change due to Allah's new decision. In the language of religion, the origination of a new plan by Allah is called al-Badaa. We will briefly discuss the phenomenon of al-Badaa and its significance in the next section.

The traditions state that among all the signs, there are some that are definite, which means it is very unlikely that Allah changes His will on their occurrence. Therefore, they are most likely to take place before the advent of Imam al-Mahdi (PBUH). Umar Ibn Hanzala narrated:

عَن عُمرَ بنِ حَنظَلهَ قالَ: سَمِعتُ أَبا عَبدِ اللهِ (ع) يَقولُ: قَبلَ قِيامِ القائِمِ (ع) خَمسُ عَلاماتٍ مَحتوماتٍ: اليَمانِيُّ وَ السُّفيانِيُّ وَ الصَّيحَهُ وَ قَتلُ النَّفسِ الزَّكِيهِ وَ الخَسفُ بِالبَيداءِ.

t:۱۵

Imam al-Sadiq (PBUH) said, "There are five definite signs before the rising of al-Qa'im, which are: (the rising of) al-Yamani and al-Sufyani, the (heavenly) cry/call (by Gabriel which will be heard all over the world), the murder of Nafs al-Zakiyya, and the sink (of the Sufyani army) into (the land of) al-Baydaa (located between Mecca and (Medina)."(١)

Even for some of the definite signs, Allah reserves al-Badaa, and may change those of the definite wills that are not categorized as His Sunan or His promises. For instance, Allah informed us through His Apostle (PBUHHF) that before the reappearance of Imam al-Mahdi (PBUH), al-Sufyani would certainly rise. This is a definite will, but it is not necessarily categorized as a promise. It is an insisted future event meaning that it is extremely unlikely that Allah cancels His permission for the occurrence of this event, though it may still be possible. According to the following tradition, Allah may :make Badaa even in such insisted news. Dawud Ibn al-Qasim narrated

عَن داودَ بنِ أَبی القاسمِ قالَ: کُنّا عِنـدَ أَبی جَعفرٍ محُمَّدِ بنِ عَلیٍّ الرِّضا (ع)، فَجَری ذِکرُ السُّفیانِی وَ ما جاءَ فِی الرِّوایهِ مِن أَنَّ أَمرَهُ ِنَ المحَتومِ، فَقُلتُ لِأَبی جَعفَرٍ (ع): هَـل یَبـدُوا لِله فِی المحتومِ؟ قـالَ: نَعَم. قُلنا لَه: فَنَخافُ أَن یَبـدُوَ لِلهِ فِی القائِمِ. قالَ: القائِمُ مِنَ المیعادِ.

We were with Imam al-Jawad (PBUH) when the issue of Sufyani was brought up and the traditions

t:١۶

.Bihar al-Anwar, vol. ۵٢, p. ٢٠۴, Hadith ٣۴ -١

which state that his advent is of the definite matters. I asked Imam al-Jawad (PBUH), "Does Allah make Badaa in the definite matters?" He (PBUH) replied, "Yes." I said, "Then, we have a fear that Allah makes Badaa in (the reappearance of) al-Qa'im." The Imam replied, "al-Qa'im is of the promises, and Allah does not break His promises ((referring to verses ۳:۹ and ۱۳:۳۱)."(۱)

In other words, Allah will not fail in any of His promises including the annihilation of injustice and the establishment of the government of justice on earth by Imam al-Mahdi (PBUH). This was Allah's testimony in the verses of the Quran that were quoted previously. However, Allah may make Badaa on the time of reappearance of Imam al-Mahdi (PBUH) and may advance or postpone his mission. Moreover, He may cancel the occurrence of some of the definite signs that were supposed to take place before the Imam's (PBUH) advent, as explained by the above tradition. The question that may arise here is that what the significance of canceling a sign by Allah is. To answer this question, let us first discuss the notion of al-Badaa in more detail. This is one of the complex issues that have confused minds of many people, and consequently the opponents of the school of Ahl al-Bait (PBUT) have taken the advantage of this .confusion to ridicule and attack their faith

t:۱۷

۱- al-Ghaiba, al-Nu'mani, p. ۳۰۲, Hadith ۱۰; Bihar al-Anwar, vol. ۵۲, p. ۲۵۰, Hadith ۱۳۸.

There are many pieces of evidence in the Quran and the traditions expressing that Allah may change what He has already willed and He may initiate a new will. However, as we discussed earlier, there is an exception for His Sunan and His promises that He .has chosen not to change at all

The will of Allah is the creation of Allah. Thus, this change only occurs in the created information and does not imply any change in His Eternal Knowledge (i.e., His Essence). In other words, the novelty occurs in Allah's action, and not in Allah's Essence. Allah eternally knew what He would change later. By al-Badaa, only the created information that has been visible (al-Shahada) for the vice-regents of Allah becomes invisible (al-Ghaib) and vice versa. The visible information is about what Allah has willed to happen in the past and in the future (Ilm Ma Kan wa Ma Yakun), and the invisible information is about all other infinite possibilities that Allah has not willed .(to happen (Ilm Ma Lam Yakon

Numerous verses in the Quran prove that Allah's hands are open to originate or :change anything in His creation. For instance

وَ قالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَ لُعِنُوا بِما قالُوا بَلْ يَداهُ مَبْسُوطَتانِ.

And the Jews said, "The hand of Allah is tied up." Be their hands tied up and be they accursed

t:١٨

(for what they uttered. Nay, His hands are outstretched. (۵:۶۴

يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ.

Allah erases whatever He wills and establishes (likewise), and with Him is the Mother-(Book. (۱۳:۳۹

وَ رَبُّكَ يَخْلُقُ ما يَشاءُ وَ يَخْتارُ ما كانَ لَهُمُ الْخِيَرَةُ سُبْحانَ اللَّهِ وَ تَعالى عَمَّا يُشْرِكُونَ.

Your Lord creates whatever He wills, and He chooses. No choice have they (in creation or in leadership as per traditions). Glory to Allah! And far is He above the (partners they ascribe! (۲۸:۶۸

إِنْ يَشَأْ يُذْهِبْكُمْ وَ يَأْتِ بِخَلْقٍ جَدِيدٍ وَ ما ذلِكَ عَلَى اللَّهِ بِعَزِيزٍ.

If He so wills, He removes you and brings in a new Creation. Nor is that (at all) difficult (for Allah. (۱۴:۱۹-۲۰; ۳۵:۱۶-۱۷

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ.

(Every day He brings in a (new) matter/situation. (۵۵:۲۹

يَزِيدُ فِي الْخَلْقِ ما يَشاءُ إِنَّ اللَّهَ عَلى كُلِّ شَيْ ءٍ قَدِيرٌ.

(He increases in the creation what He wills, for Allah has power over all things. (۳۵:۱

وَ ما يُعَمَّرُ مِنْ مُعَمَّرٍ وَ لا يُنْقَصُ مِنْ عُمُرِهِ إِلاَّ فِي كِتابٍ إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ.

t:۱۹

Nor is an individual's life prolonged, nor does anything decrease from his life span, (except that it is (made appear) in a book. Verily, all this is easy for Allah. (٣٥:١١

In a very long discourse narrated from Imam Ali (PBUH), he has stated the following :regarding al-Badaa

... وَ أَمّا مَن أَنكَر البَداءَ فَقد قالَ الله ﷻ فى كِتابه: فَتَوَلَّ عَنْهُمْ فَما أَنْتَ بِمَلُوم. وَ ذلِك أَنّ الله ـ سُبحانَهُ أَرادَ أَن يُهلِكَ [أَهْلَ] الأَرض فى ذلِكَ الوَقتِ، ثُمَّ تَدارَكُهم بِرَحمتِهِ، فَبَدا لَه فى هَلاكِهم وَ أَنزلَ عَلى رَسولِه: وَ ذَكِّرْ فَإِنَّ الذِّكْرى تَنْفَعُ الْمُؤْمِنِينَ. وَ مِثْله قولُه تَعالى: وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ. ثُمَّ بَدا لَه: وَ ما لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللَّهُ وَ هُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرام. وَ كَقولِهِ: إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَ إِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفاً مِنَ الَّذِينَ كَفَرُوا. ثُمَّ بَدا لَه تَعالى، فقال: الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفاً فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَ إِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ. وَ هكَذا يَجرى الأَمرُ فِى النّاسخِ وَ المَنسوخ. وَ هُو يَدُلُّ عَلى تَصحيحِ البَداءِ. وَ قولُه: يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ. فَهَل يَمحُو إِلاّ ما كانَ؟ وَ هَل يُثبِتُ إِلاّ ما لَم يَكُن؟ وَ مِثلُ هذا كَثيرٌ فِى كِتابِ اللهِ عَزَّ وَ جَلَّ....

Imam Ali (PBUH) said, "As for he who denies al-Badaa, (it would suffice that) Allah said in His Book, 'So turn away from them, and you are not

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blameworthy' (٥١:٥۴) (by which) Allah, the exalted, intended their destruction on earth at that time. Then, Allah rectified for them by His mercy, and made Badaa regarding their destruction, and revealed to His Apostle, 'And remind, for reminding benefits the believers.' (٥١:٥٥) A similar case is His saying, 'But Allah was not to punish them while you were among them; nor was He to punish them while they ask for forgiveness.' (٨:٣٣) Then Allah made Badaa (by revealing), 'But what plea have they that Allah should not punish them when they keep out (men) from the Sacred Mosque?' (٨:٣۴) Similarly, it is His saying, 'If there are twenty tolerant among you, they will overcome two hundred, and if there are a hundred (like them) among you, they will overcome a thousand of those who disbelieve.' (٨:۶٥) He then made Badaa and said, 'Now, Allah lightened your (burden) for He knew that there is a weakness in you. Thus, if there are a hundred tolerant among you, they will overcome two hundred, and if there are a thousand (like them) among you, they will overcome two thousands by leave of Allah. And Allah is with those who are patient.' (٨:۶۶) This way, Allah carried out the matter in the abrogating (Nasikh) and the abrogated (Mansukh). This shows the reformation of what was originated. Furthermore, it is His saying, 'Allah wipes off whatever He wills ,and records (likewise), and with Him is the Mother-Book.' (١٣:٣٩) Hence

does He wipe off (anything) except that which existed (i.e., its will was existent)? And, does He record (anything) except that which did not exist (i.e., its will was non-existent)? There are many examples like these in the Quran..."(١)

In another verse of the Quran, Allah states:

فَلَوْ لا كانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَها إِيمانُها إِلاَّ قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنا عَنْهُمْ عَذابَ الْخِزْيِ فِی الْحَياهِ الدُّنْيا وَ مَتَّعْناهُمْ إِلى حِينٍ.

Why had not there been a township (among those We decreed to destroy) whose people would accept faith so that their faith should have profited them, except for the People of Jonah (Yunus)? When they believed, We removed from them the chastisement of ignominy in the life of this world, and permitted them to enjoy (their life) for a while. (١٠:٩٨)

The above verse points to a glaring example of al-Badaa that took place for the People of Prophet Yunus (PBUH) whose calamity was kept off and prevented. Due to their rejection of Allah's commandments and their disbelief, they became subjected to the severe wrath of the Almighty. At the time that the punishment was about to manifest, Prophet Yunus (PBUH) distanced himself from them and went far away. Upon his leaving, people came to their senses and suddenly changed their behavior and became mindful of Allah. They pleaded for mercy to the

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١- Tafsir, al-Nu'mani, as quoted in Bihar al-Anwar, vol. ٩٠, pp. ٨٣-٨۴.

Almighty Allah from the depth of their hearts. Subsequently, Allah decided to avert the .calamity that was about to be inflicted upon them all

Another example for Allah's change of decision is when we pray to Him. If Allah chooses to respond to our prayer, He initiates real change in the outside world and :may re-plan our future. Allah states in the Quran

اُدْعُونِی أَسْتَجِبْ لَکُمْ.

(Call on Me so that I answer you. (۴۰:۶۰

قُلْ ما یَعْبَؤُا بِکُمْ رَبِّی لَوْ لا دُعاؤُکُمْ.

My Lord would have not concerned Himself with you if it were not for your call (upon (Him). (۲۵:۷۷

There are sayings from the Imams (PBUT) indicating that Allah may cancel a decisive and confirmed decree (Qadhaa al-Mubram) regarding a worldly punishment that is about to take place, merely due to the supplication (Du'aa) of His servant. For :instance, it is narrated

عَن أَبِی الحسنِ مُوسی (ع) قال: عَلیکُم بِالـدُّعاءِ، فَإِنَّ الـدُعاءَ وَ الطلبَ إِلَی اللهِ عَزَّ و جلَّ یَرُدُّ البَلاءَ وَ قَد قُدِّرَ وَ قُضِیَ فَلَم یَبقَ إِلاّ إِمضاؤُه. فَإِذا دُعِیَ الله ُوَ سُئِلَ صُرِفَ البَلاءُ صَرْفاً.

Imam Musa al-Kadhim (PBUH) said, "I advise you to make supplication (Du'aa). Certainly supplication and request from Allah, the mighty and the majestic, drive away an affliction that was planned, was passed, and all that was remaining was its execution (Imdhaa). When Allah is called

(upon and is implored, He averts the affliction in an amazing way."(١)

As we have seen, there are many pieces of evidence in the Quran that clearly disprove the doctrine which states "the pen has dried up having written down all future events". In contrast, the followers of Ahl al-Bait (PBUT) do not emulate the Jews who considered that Allah had concluded the matter. We believe Allah's hands are open to do as He wills. Nevertheless, Allah does not act without purpose. The changes in decree have educational purposes for people including the prophets and the Imams, peace be upon them all. Although people may usually be unaware of the details of all such changes in the world, by realizing the general concept of al-Badaa, one will truly understand that everything is in the hands of Allah and He is able to do all things at any time, and that it is never too late for Him to do anything He wills. It demonstrates the absolute freedom of Allah, the Glorious, in all His actions and that He is never restricted by His own creations, including His previous will. Moreover, it removes the sense of compulsion and irrevocable predestination, giving sinners hope that Allah may totally revise their past and future. It encourages them to strive hard, supplicate to Allah, and act upon good deeds with the hope that Allah may fix their :deeds and may change their fate. Zurara Ibn A'ayun and Hisham Ibn Salim narrated

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.Uddat al-Da'i, p. ١٧; Bihar al-Anwar, vol. ٩٠, p. ٢٩۶ -١

عَنْ زُرَارَهَ بْنِ أَعْيَنَ عَنْ أَحَدِهِمَا علیهما السلام قَالَ: مَا عُبِدَ اللَّهُ بِشَیْ ءٍ مِثْلِ الْبَدَاءِ. وَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِی عَبْدِ اللَّهِ (ع): مَا عُظِّمَ اللَّهُ بِمِثْلِ الْبَدَاءِ.

Imam al-Sadiq (PBUH) said, "Allah was not worshipped to the extent that He was worshipped due to al-Badaa. Allah was not glorified as much as He was glorified due (to al-Badaa."(۱)

(THE SUDDEN NATURE OF THE ADVENT OF AL-QA\'IM (PBUH ۴

The Shia and the Sunni traditionists have narrated many traditions, which state that the advent of Imam al-Mahdi (PBUH) will be rectified by Allah within just one night. In other words, the time of the Imam's reappearance is very unpredictable and depends on Allah's sudden choice of action, and his advent will take place miraculously. The Sunnis have narrated from Muhammad Ibn Hanafiyya (RA) and Imam Ali (PBUH) that :the Holy Prophet (PBUHHF) said

عَنْ عَلِیٍّ، قَالَ: قَالَ رَسُولُ اللهِ (ص): الْمَهْدِیُّ مِنَّا أَهْلَ الْبَیْتِ، یُصْلِحُهُ الله فی لَیْلَهٍ.

(al-Mahdi is of us Ahl al-Bait (PBUT). Allah shall rectify his matter within a night."(۲"

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al-Kafi, vol. ۱, p. ۱۴۶, Hadith ۱; al-Tawhid, p. ۳۳۱, Hadith ۱ ۲; Bihar al-Anwar, vol. ۴, p. -۱ .۱۰۷, Hadith ۱۹ ۲۰

Sunan, Ibn Maja, chapter of al-Fitan, section on the rising of al-Mahdi (PBUH) , vol. -۲ ۲, p. ۲۶۹, Hadith ۴۰۸۵; Musnad, Ahmad Ibn Hanbal, vol. ۱, chapter of Musnad Ali Ibn Abi Talib (PBUH) ; al-Sawa'iq al-Muhriqa, Ibn Hajar al-Haithami, chapter ۱۱, section ۱, p. ۲۵۰; Tafsir Durr al-Manthur, al-Suyuti, vol. ۷, under the commentary of chapter ۴۷, .verse ۱۸

In some other traditions, the Imams (PBUT) stated that the time of the reappearance of al-Qa'im (PBUH) is like the time of the Hour (of resurrection), which is completely unpredictable and is known only to Allah. The time of resurrection has not yet been decreed and Allah shall enforce it suddenly once He wills. Di'bil narrated:

وَ أَمّا مَتى فَإِخبارٌ عَنِ الوَقتِ. وَ لَقَد حَدَّثنى أَبى عَن أَبيهِ عَن آبائِهِ عَن عَلىٍّ (ع) أَنَّ النّبىَّ (ص) قيلَ لَه: يا رَسولَ اللهِ مَتى يَخرجُ القائِمُ مِن ذُرِيَّتِكَ؟ فَقالَ: مَثَلُهُ مَثَلُ السّاعَهِ، لا يُجَلِّيها لِوَقْتِها إِلاَّ هُوَ ثَقُلَتْ فِى السَّماواتِ وَ الأَرْضِ لا تَأْتِيكُمْ إِلاَّ بَغْتَةً.

Imam Ali Ibn Musa al-Ridha (PBUH) said, "As for news of the time (of reappearance), indeed my father told me having heard it from his father who heard it from his ancestors who heard it from Ali (PBUH) that it was asked from the Prophet (PBUHHF), 'O the Apostle of Allah! When will al-Qa'im from your offspring appear?' He said, 'His similitude is the similitude of the Hour (of resurrection). 'None but He shall manifest it at its time. It is heavy for the heavens and the earth. It will not come to you except suddenly.' (٧:١٨٧)"

Allah states in the Quran:

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يَسْئَلُونَکَ عَنِ السَّاعَهِ أَيَّانَ مُرْساها قُلْ إِنَّما عِلْمُها عِنْدَ رَبِّی لا يُجَلِّيها لِوَقْتِها إِلاَّ هُوَ ثَقُلَتْ فِی السَّماواتِ وَ الأَرْضِ لا تَأْتِيكَمْ إِلاَّ بَغْتَةً يَسْئَلُونَکَ كَأَنَّکَ حَفِيٌّ عَنْها قُلْ إِنَّما عِلْمُها عِنْدَ اللّهِ وَ لكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ.

They ask you about the Hour - when will be its appointed time? Say, The knowledge thereof is with my Lord (alone). None but He shall manifest it at its time. It is heavy for the heavens and the earth. It will not come to you unless suddenly. They ask you as if thou were eager in search thereof. Say, The knowledge thereof is with Allah (alone), (but most men know not. (۷:۱۸۷

In fact, the traditions state that some of the Quranic terms and verses that apparently refer to the day of resurrection alternatively refer to the day of the rising of al-Qa'im (PBUH) as well. These terms include, "the hour (al-Saa'a)"(۱), "the hereafter (al-Akhira)"(۲), "the days of Allah (Ayyam Allah)"(۳), "the day of the religion ,((Yawm al-Din)"(۴), "the day of emergence (Yawm al-Khuruj)"(۵

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.Bihar al-Anwar, vol. ۱۷, p. ۳۵۱, Hadith ۱ -۱

.Bihar al-Anwar, vol. ۵۱, p. ۶۳, Hadith ۶۴ -۲

.Bihar al-Anwar, v ۵۱, p. ۵۰, Hadith ۲۳ -۳

.Bihar al-Anwar, vol. ۵۱, p. ۶۱, Hadith ۶۱ -۴

Bihar al-Anwar, vol. ۵۳, p. ۶۵, Hadith ۵۷. This term refers to the time of al-Raj'a - ۵ (earthly return) when some of the best believers along with some of the worst disbelievers who have died before the rising of al-Qa'im (PBUH) will be raised from .their graves after his rising

etc. One of the most important common specifications of both events is their sudden, .unexpected, and miraculous manifestation

Once Allah makes Badaa and creates His decree on the sudden advent of Imam al-Mahdi (PBUH), the first one who will become aware of it is the Imam (PBUH) himself :through divine inspiration. Allah states in the Quran

فَإِذا نُقِرَ فِی النَّاقُورِ، فَذلِکَ یَوْمَئِذٍ یَوْمٌ عَسِیرٌ، عَلَی الْکافِرِینَ غَیْرُ یَسِیرٍ.

Then, when it is knocked in Naqur, that day will be a tough day, far from easy for the (disbelievers. (۷۴:۸

:Mufadhdhal Ibn Umar narrated

عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِی عَبْدِ اللَّهِ (ع) فِی قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذا نُقِرَ فِی النَّاقُورِ، قَالَ: إِنَّ مِنَّا إِمَاماً مُظَفَّراً مُسْتَتِراً. فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرُهُ إِظْهَارَ أَمْرِهِ، نَكَتَ فِی قَلْبِهِ نُكْتَةً فَظَهَرَ، فَقَامَ بِأَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَی.

On the commentary of verse, "Then, when it is knocked in Naqur," (۷۴:۸) Imam al-Sadiq (PBUH) said, "Certainly, of us will be an Imam who will be victorious and will be hidden. Once Allah, the Glorious, wills to manifest his affair, He shall impact his heart with a hint, and thereupon, he will

t:۲۸

(emerge and will rise by the authority of Allah, the Glorious."(1)

:Moreover, Abu Jarud narrated

وَ بِإسـنادِه رَفعهُ إلى أَبِي الجارودِ قال: قُلتُ لِأَبى جَعفرٍ (ع): جُعِلتُ فِداكَ، أَخبِرنى عَن صاحِبِ هذَا الأَمرِ. قالَ: يُمسى مِن أَخوَفِ النّاسِ وَ يُصبِحُ مِن آمَنِ الناس، يُوحى إليهِ هـذَا الأمرُ لَيلَهُ وَ نهارَهُ. قال: قلت: يُوحى إليهِ يا أبا جَعفرٍ؟ قالَ: يا أبا جارُود! إنّه لَيسَ وَحىُ نُبوءٍ وَ لكنهُ يُوحى إليهِ كَوحيِهِ إلى مَريمَ بِنتِ عِمران وَ إلى أُمِّ مُوسى وَ إِلَى النَّحلِ. يا أبا الجارود إِنَّ قائِمَ آلِ مُحمـدٍ لَأَكرمُ عِندَ اللهِ مِن مَريمَ بِنتِ عِمرانَ وَ أمِّ مُوسى وَ النَّحْل.

I said to Imam Muhammad al-Baqir (PBUH), "May I be sacrificed for you, inform me about the holder of this matter." The Imam (PBUH) replied, "He turns from the most fearful person to the most confident overnight, and his program will be revealed to him in a matter of one night and one day." I asked, "Is this revealed to him?" The Imam (PBUH) replied, "O Aba Jarud, this is not the revelation of the prophethood. Rather, it will be a revelation similar to the one that He gave to Maryam, the daughter of Imran, to the mother of Moses, and to the honeybee. O Abu Jarud, the Qa'im of the family of Muhammad (PBUHHF) is more honorable than

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1- al-Kafi, vol. ۱, p. ۳۴۳, Hadith ۳۰; al-Ghaiba, al-Tusi, p. ۱۶۴; Bihar al-Anwar, vol. ۵۱, Hadith ۴۹.

(Maryam, the mother of Moses, and the honeybee!"(١)

The fear of the Imam (PBUH) is mainly due to the dangers and calamities that threaten those who love him. The sudden change of the state of Imam al-Mahdi (PBUH) from the state of fear to the state of security, which is also pointed out in verse, "He will most certainly, after their fear, give them security in exchange," (٢۴:۵۵) shows that even the Imam (PBUH) does not know the time of his reappearance until Allah initiates Badaa, makes it a knowable reality, and permits his reappearance to save the servants of Allah. Thus, like his followers, the Imam (PBUH) himself is one in expectation. Of the titles that have been mentioned in the traditions for Imam al-Mahdi (PBUH) are: "the expected (al-Muntadhar)" and "the expectant (al-Muntadhir)."

All the above pieces of evidence, among others, prove that the time of the reappearance of Imam al-Mahdi (PBUH) is of pending matters (Mawquf) and that his coming is very unpredictable and sudden. This event will be one of the greatest manifestations of Allah's power, which will take place at the time that most people would consider it unfeasible. Allah will suddenly make Badaa and will fully accommodate the Imam's advent within one night. Although the reappearance of al-Mahdi (PBUH) is in Allah's will, the time of his reappearance has not yet been decreed.

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١- Bihar al-Anwar, vol. ۵٢, p. ٣٨٩, Hadith ٢٠٩.

۵ CONTINUAL EXPECTATION DUE TO THE UNPREDICTABILITY OF THE TIME OF REAPPEARANCE

:The Shia traditionists narrated

رُوِیَ عَنِ الصّادقِ (ع) أَنّهُ قالَ لِبعضِ أَصحابِهِ: کُن لِما لا تَرجُو أَرجی مِنکَ لِما تَرجُو، فَإِنَّ مُوسی بنَ عِمرانَ (ع) خَرَجَ لِیَقتَبِسَ لِأَهلِهِ ناراً فَرجعَ إِلَیهِم وَ هُوَ رَسولٌ نبیّ ص فَأَصلحَ الله تَبارکَ وَ تَعالی أَمرَ عَبدِهِ وَ نَبیّهِ مُوسی فی لَیْلَهٍ. وَ کَذا یَفعَلُ الله تَعالی بِالقائِمِ الثّانی عَشَرَ مِنَ الأئمهِ (ع) یُصلِحُ الله أَمرهُ فی لَیلَهٍ کَما أَصلَحَ الله أَمرَ مُوسی (ع) وَ یُخرِجُهُ مِنَ الحیرهِ وَ الغیبهِ إِلی نُورِ الفَرَجِ وَ الظّهورِ.

Imam al-Sadiq (PBUH) said to his companions, "Be more hopeful on the things that you consider far-fetched than that which you presume very likely. Verily, Musa Ibn Imran (PBUH) went to bring fire (to provide heat and light) for his family and when he came back to them he was an apostle, and this way, Allah rectified the matter of His servant and His Prophet, Musa (PBUH), within a night. In the same way, Allah shall treat al-Qa'im, the twelfth of the Imams (PBUT). He shall rectify his matter in one night and shall take him from complication and concealment to the light of relief and (reappearance."(۱

There are many other Shi'i transmitted traditions, which convey the similarity of the sudden advents of some

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.Kamal al-Din, p. ۱۵۱; Bihar al-Anwar, vol. ۱۳, p. ۴۲ -۱

(ancient prophets (PBUT) with that of Imam al-Mahdi (PBUH).(١

The following tradition also shows that we should expect the reappearance of al-Qa'im at every moment and make ourselves ready for his arrival because his coming :is very unpredictable. It is narrated

تَوَقَّعْ أَمرَ صاحِبِکَ لیلَکَ وَ نَهارکَ، فَإِنَّ الله - کُلَّ یَوْمٍ هُوَ فِی شَأْنٍ.

Imam Ja'far Ibn Muhammad al-Sadiq (PBUH) said, "Anticipate the rule of your master in every day and night of your (lifetime), for indeed Allah (says about Himself) 'Every (day He brings in a (new) situation.' (٥٥:٢٩)"(٢

The notion of continual awaiting and hoping to see the golden days of the universe at any moment has many positive benefits in our lives. It constantly reminds us the absolute power of Allah. The faithful servants who believe Allah has power to do all things, should not consider any goodness far-fetched from Him. Moreover, so long as we expect the Imam (PBUH), we are hopeful for a better future and will not be disappointed by the difficulties and the problems of our present life no matter how severe they are. In addition, when we realize that Allah may advance the advent of al-Qa'im (PBUH) to a very near future, we do our best to prepare our spiritual state to receive him. In Part II of this work, some divine

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See for instance:; Kamal al-Din, p. ٣١۶, Hadith ١; p. ٣٢٩, Hadith ١٢; p. ٣٧٧, Hadith ١; -١ .Bihar al-Anwar, vol. ٥١, p. ١٣٢, Hadith ٢; p. ١٥۶, Hadith ١; p. ٢١٨, Hadith ٨

.Bihar al-Anwar, vol. ٩٥, p. ١٥٩, Hadith ۴ -٢

.prescriptions that make us prepared for receiving al-Qa'im (PBUH) will be presented

As we have seen, the existence of al-Badaa plays a central role in our way of expectation of al-Qa'im (PBUH). Due to the possibility of Badaa, the signs foretold are subject to change. According to the traditions, waiting for the Imam (PBUH) at any moment is the best deed and the most significant act. If the signs were unchangeable or could not be advanced, there would be no point to wait all the time and in every moment. Having faith in alteration of the characteristics and the time of the events by Allah, everyone would keep himself ready every morning, every evening, and all the time in between to receive the Imam (PBUH). A person who has no faith in the alteration of signs and thinks of the reappearance of the Imam (PBUH) in terms of the sighting of all the signs is actually waiting primarily for those signs and then for the Imam (PBUH). Such an individual may deny Imam al-Mahdi (PBUH) if he were to reappear without some of the signs being fulfilled. In contrast, the traditions give prime importance to the promise of the reappearance of the Imam (PBUH) and consider the appearance of the signs as a less important issue. Abu Ubaida al-Hadhaa :narrated

عَن أَبی عبیده الحذّاء قالَ: سَأَلتُ أَبا جَعفَرٍ (ع) عَن هذَا الأَمرِ مَتی یَکونُ؟ قالَ: إِن کُنتُم تُؤمِلونَ أَن یَجیئَکُم مِن وَجهٍ فَلا تُنکِرونَهُ.

I asked Imam al-Baqir (PBUH) about this matter (i.e., the reappearance of al-Mahdi (PBUH)). He (PBUH) replied, "Because you expect that it comes

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(to you in a (certain) way, do not deny it (if it happens in another way)."(۱)

It is now clear that we should wait for the reappearance of Imam (PBUH) and not for the signs, and further, should not consider the Imam's reappearance before witnessing all the foretold signs impossible. It is only in this situation that imploring Allah to hasten the reappearance of Imam (PBUH) is meaningful. Allah is free to shower His blessings any time He wants. He has created a leader for this task long ago and has kept him on call in concealment. He can order the reappearance of the Imam (PBUH) even before the sighting of the signs, can change, or miraculously expedite the occurrence of the signs for his early reappearance. Indeed, much more than any of His followers, the Imam (PBUH) himself is eagerly waiting for receiving Allah's permission at any moment.

THE SIGNIFICANCE AND THE PURPOSE OF SPECIFYING THE SIGNS ۶

Specifying the signs before the time of reappearance has its own advantages and benefits both before and after the occurrence of the signs. As we mentioned, some of the foretold events are related to the hardship of people before the reappearance of the Imam (PBUH) and warn people about the situations that they may face if disappearance is prolonged. These prophecies urge the believers to turn to Allah and supplicate to Him with the

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۱- Bihar al-Anwar, vol. ۵۲, p. ۲۶۸, Hadith ۱۵۷.

hope that He may alleviate or cancel such hard situations and accommodate an easy and early relief. Thus, such warnings are, by themselves, constructive if people react .to them by turning to Allah before the actual manifestation of the signs

On the other hand, if a sign does finally occur, it strengthens one's faith in the reappearance of Imam (PBUH) and increases his anticipation. Once a sign occurs, a believer realizes that it was among the signs foretold, and thus, his faith and confidence will increase, and he trusts that the time of reappearance is closer than ever. Thus, the foretold events should not be ignored or considered as insignificant .before and after their occurrence

Nevertheless, the signs were not given for the purpose of predicting the time of reappearance or for urging people to search the scientific data to estimate the time of the occurrence of the sign itself. Rather, they serve as reminders for people only after they occur miraculously. The signs were described in order to keep us alert, aware, .and mindful of Allah, but not to enable us to make any kind of prediction

Keeping in mind the issue of al-Badaa, all the mentioned signs before his arrival, even if they finally occur, they may happen miraculously in an unpredictable manner. As we have seen in a tradition quoted earlier, some of the signs such as an eclipse of the moon at the end of the month can only happen miraculously. Even for some other signs that can occur naturally and can be predicted by the available physical information, they may still

occur supernaturally and thus their predicted schedules may be proven wrong. The most interesting observation is that, one of the mentioned signs at the end of the time is the rising of the sun from the west(۱), which shows that Allah will miraculously change the direction of the heavenly bodies, and thus, all astronomical data will change according to the new movements. This means that all timely predictions based on the available astronomical data may be proven false due to this single miracle of Allah. Moreover, this makes possible many other events that are considered physical impossibility including the double eclipse mentioned earlier. Similar to the advent of the Imam (PBUH), the signs before his advent are Allah's miracles, all of which remind us the power of Allah and His sovereignty. Their .miraculous nature assures that they are signs from Allah, not from people

Hence, instead of worrying about the time of the occurrence of the unpredictable signs before the reappearance of Imam al-Mahdi (PBUH), one should care about keeping faith in the Imam (PBUH) and following his customs. Only in that way, will one be safe from the afflictions of the end of time no matter how the signs finally appear. If some signs appear he will gain more hope and energy that the appointed time is fast approaching, and if he did not observe the signs, he will still remain hopeful to receive the Imam (PBUH) because he

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See for instance, Tafsir, al-Ayyashi, under commentary of chapter six, verse ۱۵۸; -۱ Tafsir, Ali Ibn Ibrahim al-Qummi, vol. ۱, p. ۱۹۸, under commentary of chapter six, verse .۳۷; Bihar al-Anwar, vol. ۶, p. ۳۱۲, Hadith ۱۳ ۱۶, vol. ۹, p. ۲۰۴, Hadith ۶۶

believes that Allah is never restricted by His creation including His previous will and .has power to do all things at any moment

?(WILL THERE BE ANY CONFUSION IN IDENTIFYING AL–QA\'IM (PBUH ٧

The occurrence of the signs indicates that the reappearance of al-Qa'im is about to take place. However, if Allah wants to respond to people's supplication for an early relief, He may expedite, change or cancel some of the decreed events. The question that may arise here is that, will there be any confusion among people in recognizing Imam al-Mahdi (PBUH)—once he starts his mission—due to the changes in some of the signs? Moreover, if there would be no confusion that he is the promised Mahdi ?(PBUH), why would then some people oppose him

According to the traditions, once Allah calls Imam al-Mahdi (PBUH) to reappear, all people around the world, believers and disbelievers likewise, will become aware of him immediately and without any shadow of doubt. In the following tradition, it is mentioned that his reappearance will be as clear as sunshine and will be identified by :all people. Narrated Jabir Ibn Yazid

عَن جابرِ بنِ يَزيدَ عَن أَبى جَعفرٍ الباقرِ (ع) أَنه قال: اُسكنُوا ما سَكَنَتِ السَّماواتُ و الأرضُ ... فَإِنَّ أَمرَكُم لَيسَ بِهِ خَفاءٌ أَلا إنّها آيةٌ مِنَ اللهِ عَزَّ و جلَّ لَيسَت مِنَ الناسِ. أَلا إِنّها أَضْوَأُ مِنَ الشَّمسِ، لا

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يَخْفى عَلى بِرٍّ وَ لا فاجِرٍ. أَ تَعرِفونَ الصُّبحَ؟ فَإِنَّهُ كالصّبحِ لَيْسَ بِهِ خَفاءٌ.

Imam al-Baqir (PBUH) said, "Be calm so long as the heavens and the earth are calm... Verily your matter (i.e., the movement of the Imam (PBUH)) shall not take place secretly as it shall be a sign from Allah, not from people. Be hold! It shall be brighter than sunshine so much so that it shall not remain hidden from the righteous and the evildoer (likewise). Do you know morning/dawn? It shall be like the dawn without (anything hidden in it."(١)

According to another tradition, Imam al-Ridha (PBUH) explained the sentence, 'Be calm so long as the heaven and the earth are calm' as 'Be calm so long as the heaven is calm from the call (of Gabriel) and the earth is calm from sinking the army (of al-Sufyani).'(٢) These two signs are among the five definite signs that we discussed .earlier

We do not know of anything brighter than sunshine, which could be sensed by our faculties. The reappearance Imam al-Mahdi (PBUH) will be clearer than that. The above tradition proves that Allah has guaranteed He will not let anyone remain ignorant of the reappearance of Imam al-Mahdi (PBUH). It also warns the believers ,against joining the hidden agenda of those who pretend to be the Mahdi

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١- .al-Ghaiba, al-Nu'mani, p. ٢٠٠, Hadith ١٧; Bihar al-Anwar, vol. ٥٢, p. ١٣٩, Hadith ۴٩

٢- .al-Amali, al-Tusi, p. ۴١٢, Hadith ٩٢۶; Bihar al-Anwar, vol. ٥٢, p. ١٨٩, Hadith ١٧

by stating that Imam al-Mahdi (PBUH) will starts his mission openly, and will be immediately identified by all people. However, according to the next tradition, once the Imam (PBUH) reappears, no one would be able to believe in him if he denied him, disbelieved his existence, his rights, or his Sunna before the time of his reappearance; or, it is better say, believing in him at that time will be of no use for a disbeliever. It is just like believing in Allah on the Day of Judgment, which will be of no benefit for the disbelievers. Those who entertain doubt about his existence during the time of occultation (after truth has reached them through the traditions) will have no way to escape from his sword once they meet him (PBUH). Allah states in the Quran:

... يَوْمَ يَأْتِى بَعْضُ آياتِ رَبِّكَ لا يَنْفَعُ نَفْساً إِيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِى إِيمانِها خَيْراً قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ.

... On the day that certain signs of your Lord do come, no one would benefit from believing in (that sign) if he did not believe (in that) before, or such belief is no good for him. Say, "Wait! We too are waiting." (۶:۱۵۸)

Ibn Ri'aab narrated that, on the commentary of the above verse, Imam Ja'far al-Sadiq (PBUH) said:

فَقالَ (ع): الآياتُ هُمُ الأَئِمّهُ وَ الآيهُ المُنتظَرهُ القائِمُ (ع). فَيومَئِذٍ لا يَنفَعُ نَفساً إيمانُها لَم تَكُن آمَنَتْ مِن قَبلِ قيامِهِ بِالسَّيفِ، وَ إِن آمنَتَ بِمَن تَقَدَّمَهُ مِن آبائِهِ عَلَيهِمُ السَّلامُ.

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The 'Signs' are the Imams (PBUT), and the 'expected sign' is al-Qa'im (PBUH). On that" day, no one would benefit from believing in (that sign) if he did not believe in him before his rising by sword even if such a person believed in (the Imamat of) his ancestors, peace be upon them."(1)

In some other traditions, rising of the sun from the west has been mentioned as a sign after which having faith will not be helpful for the disbelievers.(2)

As we have shown, there is nothing to worry about identifying Imam al-Mahdi (PBUH) once he emerges. We should only worry about our belief before his reappearance since believing in him after his reappearance will be of no benefit at all. Those who will oppose Imam al-Mahdi (PBUH) when he does appear will not doubt that he is the Imam (PBUH). They will oppose him because they did not believe in the sayings and practices of him and those of his fathers, as they do not match with their innovations and the innovations of their fathers.

The terrifying news amongst the foretold events is that most of those who believe in Imam al-Mahdi (PBUH) will doubt his existence over time due to the length of the time of occultation and because of various trials and afflictions

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1- Kamal al-Din, p. ۳۳۶, Hadith ۸; Bihar al-Anwar, vol. ۵۱, p. ۵۱, Hadith ۲۵; vol. ۵۲, p. ۱۴۹, Hadith ۷۶ (a similar narration from Abu Basir).

2- Tafsir, al-Ayyashi, vol. ۱, p. ۳۸۴; Tafsir, Ali Ibn Ibrahim al-Qummi, vol. ۱, p. ۲۲۱; Bihar al-Anwar, vol. ۶, p. ۳۴, Hadith ۴۶.

that befall people during this period. Therefore, when the Imam (PBUH) starts his mission, the believers will be very few in number. Saqr Ibn Dilf narrated:

فَقُلتُ لَهُ: يَا ابنَ رَسولِ اللهِ! وَ لِمَ سُمِّيَ القائِمُ؟ قالَ: لِأنهُ يَقومُ بَعدَ مَوتِ ذِكرِهِ وَ ارتدادِ أَكثرِ القائِلينَ بِإمامتهِ. فَقُلتُ لَهُ: وَ لِمَ سُمِّيَ المُنتَظَرُ؟ قالَ: لِأَنَّ لَهُ غَيبةٌ تَكثُرُ أيّامُها وَ يَطولُ أَمَدُها، فَيَنتَظِرُ خُروجَهُ المُخلِصونَ وَ يُنكِرهُ المُرتابونَ وَ يَستَهزئُ بِذِكرِهِ الجاحِدونَ وَ يَكثُر فيهَا الوَقّاتونَ وَ يهلِكُ فيهَا المُستَعجِلونَ وَ يَنجُو فيهَا المُسَلِّمون.

I asked Imam al-Jawad (PBUH) why Imam al-Mahdi (PBUH) is called al-Qa'im. He (PBUH) replied, "Because he will rise after his remembrance is dead (in the society) and when most of the believers in his Imamat have turned back (from their belief)." I asked why he is called al-Muntadhar (the awaited). He (PBUH) replied, "Because there shall be an occultation for him whose period shall be prolonged. The sincere ones shall wait for him, the doubtful ones shall deny him, those who reject him shall ridicule his remembrance, and those who propose a time (for his reappearance) shall increase. During that period, those who hasten in movement (al-Musta'jilun) shall perish, and those who submit (to Allah's commands and decrees) shall be saved."(١)

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١- Kamal al-Din, p. ۳۷۸, Hadith ۳; Bihar al-Anwar, vol. ۵۱, p. ۳۰, Hadith ۴.

:Another tradition is narrated by Mufadhdhal Ibn Umar, who said

عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ: إِيَّاكُمْ وَ التَّنْوِيهَ. أَمَا وَ اللَّهِ لَيَغِيبَنَّ إِمَامُكُمْ سِنِيناً مِنْ دَهْرِكُمْ وَ لَتُمَحَّصُنَّ، حَتَّى يُقَالَ: مَاتَ قُتِلَ هَلَكَ بِأَيِّ وَادٍ سَلَكَ. وَ لَتَدْمَعَنَّ عَلَيْهِ عُيُونُ الْمُؤْمِنِينَ وَ لَتُكْفَؤُنَّ كَمَا تُكْفَأُ السُّفُنُ فِي أَمْوَاجِ الْبَحْرِ. فَلَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ فِي قَلْبِهِ الْإِيمَانَ وَ أَيَّدَهُ بِرُوحٍ مِنْهُ. وَ لَتُرْفَعَنَّ اثْنَتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيٌّ مِنْ أَيٍّ. قَالَ: فَبَكَيْتُ ثُمَّ قُلْتُ: فَكَيْفَ نَصْنَعُ؟ قَالَ: فَنَظَرَ إِلَى شَمْسٍ دَاخِلَةٍ فِي الصُّفَّةِ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ تَرَى هَذِهِ الشَّمْسَ؟ قُلْتُ: نَعَمْ: فَقَالَ: وَ اللَّهِ لَأَمْرُنَا أَبْيَنُ مِنْ هَذِهِ الشَّمْسِ.

I heard Imam al-Sadiq (PBUH) saying, "Be hold! By Allah, your Imam shall disappear for a number of years in your lifetime and you will be afflicted with hardship until some people say he (PBUH) has died or has been killed, which valley is he in? Verily the eyes of the believers shall remain full of tears for him, and you will be overturned as the ships are overturned in the waves of the sea. None would survive but those from whom Allah has taken oath, in whose heart He has written faith, and has helped them by a spirit from Him. And there shall appear twelve confusing banners that will not be recognized from one another." I cried and said, "What could we do at that time?" He (PBUH) looked towards the beam of sunshine that was in the room and said, "O the !servant of Allah

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Do you see this sunlight?" I said, "Yes." He (PBUH) continued, "By Allah! Our matter (i.e., the movement of al-Mahdi (PBUH) once it starts) shall be more evident than this sun."(1)

Musa al-Baghdadi narrated:

عَن مُوسَى بن جَعفرٍ البَغداديِّ قالَ: سَمِعتُ أَبا محمدٍ الحَسَنَ بنَ عليّ (ع) يقول: كَأَنّى بِكُم وَ قَدِ اخْتَلفْتُم بَعدى فِى الخَلَفِ مِنّى. أَما إنَّ المُقِرَّ بِالأَئِمَّهِ بَعدَ رَسولِ اللهِ المُنكِرَ لِوَلَدى، كَمَن أَقَرَّ بِجَميعِ أَنبياءِ اللهِ وَ رُسلِه ثُمَّ أَنكرَ نبوهَ مُحمدٍ رَسولِ اللهِ (ص). وَ المنكرُ لِرسولِ الله (ص) كَمَن أَنكرَ جَميعَ الأَنبياءِ لِأَنَّ طاعهَ آخرِنا كَطاعهِ أوّلِنا وَ المُنكرَ لِآخرِنا كَالمنكرِ لِأولِنا. أَما إنَّ لِوَلدى غَيبهٌ يَرتابُ فيهَا الناسُ إلّا مَن عَصَمَهُ اللهُ عَزَّ وَ جلَّ.

I heard Imam Hasan al-Askari (PBUH) saying, "I see that you will differ (with one another) after me concerning my successor. Whoever accepts the Imams after the Apostle of Allah (PBUHHF) but denies my son is like a person who accepted all the prophets and the apostles but denied the prophethood of Muhammad, the Apostle of Allah (PBUHHF). And whoever denies the Apostle of Allah (PBUHHF) is like one who has denied all the prophets. This is because obeying the last of us is like obeying the first of us and denying the last of us is like denying the first of us. Beware! Verily,

1- al-Kafi, vol. 1, p. 336, Hadith 3; p. 338, Hadith 11; Kamal al-Din, p. 347, Hadith 35; Bihar al-Anwar, vol. 52, p. 281, Hadith 9.

for my son there shall be an occultation during which all people shall fall into doubt (except those whom Allah protects."(١)

According to the traditions (some of which will be quoted in Part II), denying the transmitted teachings of Ahl al-Bait (PBUT) is equivalent to denying the Ahl al-Bait (PBUT). Thus, some of those who claim to believe in Imam al-Mahdi (PBUH) as the twelfth Imam during the time of occultation will oppose him after his reappearance because they used to oppose their teachings and follow their own inventions. Fudhail Ibn Yasar narrated:

عَنِ الفُضَيلِ بن يَسار قال: سَمِعتُ أَبا عبدِ اللهِ (ع) يقول: إنَّ قائِمَنا إِذا قامَ استَقبلَ مِن جَهلِ الناسِ أشدُّ مِمَّا استَقبَلهُ رَسولُ اللهِ (ص) مِن جُهّالِ الجاهليهِ. قُلتُ وَ كيفَ ذاكَ؟ قالَ: إنَّ رَسولَ اللهِ (ص) أَتَى النّاسِ وَ هُم يَعبدونَ الحِجارةَ وَ الصُّخورَ وَ العيدانَ وَ الخشبَ المَنحوتهَ. وَ إنَّ قائِمَنا إِذا قامَ، أتى الناسَ وَ كُلُّهُم يَتَأوَّلُ عَليهِ كتابَ اللهِ يَحتَجُّ عليهِ بهِ. ثم قال: أَما وَ اللهِ لَيَدخُلنَّ عَلَيهم عَدلُهُ جَوفَ بُيوتِهم كَما يَدخُلُ الحَرُّ وَ القَرُّ.

I heard Imam al-Sadiq (PBUH) saying, "When our Qa'im (PBUH) rises he will face the ignorance of people more severe than what the Apostle of Allah (PBUHHF) faced during the days of al-Jahiliyya." I asked, "Why should it be so?" The Imam replied, "The Apostle of Allah (PBUHHF) came to people

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١- Kamal al-Din, p. ۴۰۹, Hadith ۸; Bihar al-Anwar, vol. ۵۱, p. ۱۶۰, Hadith ۶

who were worshipping the stones and the carved wood. However, our Qa'im (PBUH) shall come to people all of whom will interpret the Book of Allah against his interpretation, and will argue with him by means of that. By Allah, al-Qa'im shall cause his justice to enter within their houses, just as the heat and the cold enter them."(١)

During the period of occultation, people gradually leave the traditions of Ahl al-Bait (PBUT), interpret the Quran according to their own opinion, and prefer the words of fallibles to the words of infallibles. Consequently, many religious instructions will be forgotten as if they had never been a part of the religion. On the other hand, they will consider many man-made ideas as if they really have been a part of the religion. When Imam al-Mahdi (PBUH) comes, he will fight all the innovations and will restore the true religion. For this reason, at the beginning of his mission, many people will think he has brought a new religion. Muhammad Ibn Ijlan narrated:

رَوی مُحمـدُ بنُ عَجلانَ عن أَبی عَبـدِ الله (ع) قال: إذا قامَ القائِمُ (ع) دَعَا النّاسَ إِلَی الإِسـلامِ جَدیـداً وَ هَـداهُم إِلی أَمرِ قَد دُثِرَ وَ ضَلَّ عَنهُ الجُمهورُ. وَ إِنّما سُمِّیَ القائِمُ مَهدِیّاً لِأنه یُهدی إِلی أَمرٍ مَضلولٍ عَنهُ، وَ سُمِّیَ القائِمُ لِقِیامهِ بِالحقِّ.

Imam al-Sadiq (PBUH) said, "When our Qa'im rises he shall call people anew to Islam and shall guide them to the things that were eliminated and from

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١- al-Ghaiba, al-Nu'mani, p. ٢٩۶, Hadith ١.

which people had turned away. He is called Mahdi because he will guide people to the thing from which they have been separated. He is called al-Qa'im because of his rise (for (establishing) the truth."(١)

Thus, the opposition to Imam al-Mahdi (PBUH) will not be due to people's failure in identifying him, but rather due to their disbelief in the original laws of the religion, their overlooking of the transmitted traditions, and their following man-made ideas and .opinions in the domain of religion

?IS LACK OF THE OCCURRENCE OF SIGNS A REASON FOR THE DELAY IN RELIEF ٨

The manifestation of the signs depends on when Allah decides to make the Imam (PBUH) reappear. When Allah chooses to postpone or advance the mission of the Imam (PBUH), He may also change time of the appearance signs as a by-product of this decision. Therefore, if Imam al-Mahdi (PBUH) has not appeared yet, it is not because certain signs have not taken place. According to the traditions, the reason for prolongation of the occultation is that people are yet not ready to sincerely follow the .(commandments and the instructions of Ahl al-Bait (PBUT

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.al-Irshad, vol. ٢, p. ٣٨٣; Bihar al-Anwar, vol. ۵١, p. ٣٠, Hadith ٧ -١

:In a Tawqi'(۱) from Imam al-Mahdi (PBUH), it is written that

وَ لَو أَنَّ أَشياعَنا وَفَّقَهُمُ الله ُلِطاعَتهِ عَلَى اجتِماعٍ مِنَ القلوبِ فِی الوَفاءِ بالعَهدِ عَلَیهم، لَما تَأَخَّرَ عَنهُمُ الیُمنَ بِلِقائِنا وَ لَتعجَّلَتْ لهَمُ السَّعادهُ بِمشاهَدَتِنا عَلی حقِّ المعرفهِ وَ صِدقِها مِنهُم بِنا. فَما یَحبِسُنا عَنهُم إلاّ ما یَتَّصِلُ بِنا مما نَکرَهُهُ وَ لا نُؤثرهُ مِنهُم.

If our followers—may Allah grant them success for His obedience—all had truly kept" their covenant (with us) the blessing to meet us would not have been postponed and they would have seen us with true recognition. Nothing holds us back from them except that which reaches us (of their actions) that we dislike and that which we do (not consider proper for them."(۲

:Moreover, Muhammad Ibn al-Faraj narrated

عَنْ مُحَمَّدِ بْنِ الْفَرَجِ، قَالَ: کَتَبَ إِلَيَّ أَبُو جَعْفَرٍ (ع): إِذَا غَضِبَ اللَّهُ تَبَارَکَ وَ تَعَالَى عَلَى خَلْقِهِ نَحَّانَا عَنْ جِوَارِهِمْ.

Imam Baqir (PBUH) wrote to me, "When Allah, the Glorious, becomes angry at His (creatures, He keeps us away from their company."(۳

,Similarly

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Tawqi' is a signed written statement by Imam al-Mahdi (PBUH) that has been - ۱ .(obtained through four special deputies during the minor occultation (۲۶۰~۳۲۹ AH

.al-Ihtijaj, vol. ۲, p. ۴۹۹; Bihar al-Anwar, vol. ۵۳, p. ۱۷۷, Hadith ۸ -۲

.al-Kafi, vol. ۱, p. ۳۴۳, Hadith ۳۱ -۳

عَنْ مَروانَ الأنباریّ قال: خَرجَ مِن أَبی جَعفرٍ (ع): إنَّ الله -إذا کَرِهَ لَنا جِوارَ قَومٍ نَزَعنا مِن بَینِ أَظهُرِهِم.

Imam al-Baqir (PBUH) wrote, "When Allah dislikes too see us nearby a group of people, He removes us from among them."(1)

Imam al-Mahdi (PBUH) wrote the following to one of his special deputies, namely Muhammad Ibn Uthman (RA), in response to people's questions about the cause of occultation:

وَ أَمّا عِلَّهُ ما وَقعَ مِن الغَیبَهِ فَإنَّ الله -عَزَّ وَ جَلَّ یَقولُ: یا أَیُّهَا الَّذِینَ آمَنُوا لا تَسْئَلُوا عَنْ أَشْیاءَ إِنْ تُبْدَ لَکُمْ تَسُؤْکُمْ. إنهُ لَم یَکُن أَحدٌ مِن آبائی إلاّ وَ قَد وَقَعَت فِی عُنقِهِ بَیعَهٌ لِطاغِیهِ زَمانهِ. وَ إِنّی أَخرجُ حینَ أَخرجُ وَ لا بیعهَ لِأحدٍ مِنَ الطَّواغیتِ فی عُنْقی. وَ أَمّا وَجهُ الانتفاعِ بی فی غَیبتَی فَکالإنتِفاعِ بِالشَّمس إذا غَیَّبها عَنِ الأبصارِ السَّحابُ. وَ إنّی لَأَمانٌ لِأَهلِ الأَرضِ کَما أَنَّ النُّجومَ أَمانٌ لِأَهلِ السَّماءِ. فَأَغلِقوا أَبوابَ السُّؤالِ عَمّا لا یَعنیکُم. وَ لا تَتکلّفوا عِلمَ ما قَد کُفیتُم. وَ أَکثِرُوا الدُّعاءَ بِتَعجیلِ الفَرجِ فَإِنَّ ذلکَ فَرجُکُم.

Imam al-Mahdi (PBUH) said, "... As for the reason for the occurrence of occultation, Allah, the Mighty and the Majestic, states, 'O you who believe! Ask not questions about things which, if made plain to you, may cause your dislike.' (5:101) There was no one among my fathers

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1- Ilal al-Sharaye', part 1, p. 244, Hadith 2; Bihar al-Anwar, vol. 52, Hadith 90.

except that an oath (Bai'a) of a tyrant of his time was (forcibly) placed on his neck. But I will emerge while I do not have any oath on my neck to any of the tyrants. As for my benefit during my occultation, it is like the benefit of the sun when the clouds make it absent from the eyes. Certainly, I am amnesty for the inhabitants of the earth just as the stars are amnesty for the inhabitants of the heaven. Thus, close the doors of question over what is not related to you and do not charge yourself with what you have been discharged to know. (Instead) increase your supplications (Du'aa) to (hasten the relief (al-Faraj), for this is indeed your relief..."(١)

Referring to verse ٥:١٠١ in the above Hadith as a response to people's query for the reason behind occultation implies that the disobedience of his followers has been one .of the major reasons for occultation

Other reasons mentioned in the traditions as the philosophy of occultation include: protecting the Imam from being slain(٢), and avoiding oath of allegiance to a tyrant(٣). However, it is clear that both of these reasons were the result of lack of enough faithful followers. By occultation, Allah intended to save the life of the Imam (PBUH) until he would have enough sincere followers to

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Kamal al-Din, part ٢, p. ٤٨٣, Hadith ٤; al-Ghaiba, al-Tusi, p. ٢٩٠; al-Ihtijaj, vol. ٢, p. ٤٦٩; -١ .Bihar al-Anwar, vol. ٥٣, p. ١٨٠, Hadith ١٠

.See Bihar al-Anwar, vol. ٥٢, pp. ٩٠-٩٧, Hadith ١, ٥, ١٦, ١٨, ٢٠ -٢

.See Bihar al-Anwar, vol. ٥٢, pp. ٩٥-٩٦, Hadith ١١-١٥ -٣

start his mission. The bitter fact is that out of many people who have claimed to be his partisans in each era, the Imam (PBUH) did not have ٣١٣ true followers to start his mission. Abdullah Ibn Hammad al-Ansari narrated:

عَن أَبی عَبدِ اللهِ (ع) أَنهُ دَخلَ عَلیهِ بَعضُ أَصحابهِ فَقالَ له... یا سَیِّدی ما أَکثرَ شیعَتَکُم. فقالَ لَهُ: اذکُرهُم. فقالَ: کَثیرٌ. فَقالَ: تُحصیهِم. فَقالَ: هُم أَکثرُ مِن ذلکَ. فَقالَ أَبو عَبدِ اللهِ (ع): أَما لَو کَمُلَتِ العِدَّهُ المَوصوفهُ ثَلاثَمِائهَ وَ بضعهَ عَشرَ، کانَ الّذی تُریدونَ ... فَقلتُ: فَکیفَ أَصنعُ بِهذهِ الشّیعهِ المُختلفهِ الّذینَ یَقولونَ إِنهم یَتَشَیَّعونَ؟ فَقالَ: فیهِمُ التَّمییزُ وَ فیهِمُ التَّمحیصُ وَ فیهِمُ التَّبدیلُ، یَأتی عَلیهِم سِنونَ تُفنیهِم وَ سَیفٌ یَقتُلُهم وَ اختِلافٌ یُبدِّدُهُم ...

A companion of Imam al-Sadiq (PBUH) came to him saying, "How numerous your followers are!" The Imam (PBUH) said, "Did you count them?" He replied, "They are more than that." Thereupon, the Imam (PBUH) said, " Certainly, if the specified number that is three hundred ten and few more had been completed, what you wish for would have taken place "... The man said, "Then what about these different groups who claim that they are Shia?" He (PBUH) replied, "They will be distinguished, filtered, purified, and transformed. Ages come to them that will perish them, a sword that will kill them, and disagreement that will scatter them."(١)

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١- al-Ghaiba, al-Nu'mani, p. ٢٠٤, Hadith ٤; Bihar al-Anwar, vol. ٦٥, p. ١٦٥, Hadith ١٦.

The following tradition also proves that once ٣١٣ sincere followers exist the Imam (PBUH) will reappear. Abd al-Adhim al-Hasani narrated:

عَن عَبدِ العَظيم الحسنىّ، قالَ: قلتُ لمحمّدِ بن علىّ بنِ مُوسى (ع): إنّى لَأَرجُو أَن تَكونَ القائِمَ مِن أَهلِ بَيتِ مُحمدٍ، الّذى يَملأُ الأرضَ قِسطاً وَ عَدلاً كَما مُلِئَت ظُلماً وَ جَوراً. فقال (ع): يا أَبا القاسم ما مِنّا إلا قائِمٌ بِأمرِ اللهِ عَزَّ وَ جَلَّ وَ هادٍ إِلى دينهِ. وَ لِكنَّ القائِمَ الّذى يُطَهِّرُ اللهُ بِهِ الأَرضَ مِن أَهلِ الكُفر وَ الجُحودِ وَ يَملأُها عَدلاً وَ قِسطاً هُوَ الّذى يَخفى عَلَى الناسِ وِلادَتُهُ وَ يَغيبُ عَنهُم شَخصُه وَ يُحرمُ عَلَيهِمْ تَسمِيَتُه. وَ هوَ سَمِيُّ رَسولِ اللهِ وَ كَنِيُّه. وَ هُو الّذى تُطوى لَه الأَرضُ وَ يُذَلُّ لَه كُلُّ صَعبٍ، يَجتَمِعُ إِليهِ أَصحابُهُ عِدَّةَ أَهلِ بَدرٍ ثَلاثمائة وَ ثَلاثَة عَشرَ رَجُلاً مِن أَقاصِى الأرضِ. وَ ذلكَ قَولُ اللهِ عَزَّ وَ جَلَّ: أَيْنَ ما تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً إِنَّ اللَّهَ عَلى كُلِّ شَىْءٍ قَدِيرٌ. فَإذا اجتَمَعَت لَه هذهِ العِدَّةِ مِن أَهلِ الإِخلاصِ أَظهرَ أَمرَهُ. فَإذا أُكمِلَ لَه العقدُ - وَ هوَ عَشرةُ آلافِ رَجُلٍ - خرجَ بِإذنِ اللهِ عَزَّ وَ جَلَّ. فَلا يَزالُ يقتلُ أَعداءَ اللهِ حَتّى يَرضَى اللهُ عَزَّ وَ جَلَّ. قالَ عَبد العظيم: فقلتُ لَه: يا سيّدى وَ كيفَ يَعلمُ أَنَّ اللهَ قَد رَضِىَ؟ قالَ: يَلقى فى قَلبهِ الرَّحْمَهَ.

I said to Imam al-Jawad (PBUH), "I wish you were al-Qa'im of the family of Muhammad (PBUHHF) who fills the earth with peace and justice just as it was filled with injustice and tyranny." He (PBUH) replied, "O Abu al-Qasim! Any one of us (Ahl al-Bait (PBUT)) is standing (Qa'im) to maintain the

t:٥١

command of Allah, the mighty and the majestic, and is a guide to His religion. However, the Qa'im by whom Allah will cleanse the earth from people of disbelief and rejection and will fill it with justice and peace is he whom Allah will conceal his birth from people, will hide him from them, and will prohibit calling him by his name. He will be named after the Apostle of Allah (PBUHHF) and will have his nickname (Abu al-Qasim), to whom the earth will yield and for whom any difficult thing will become simple. The number of his companions will be equal to that of warriors of Badr, ۳۱۳ men who will gather around him (at once) from far parts of the earth, and this is the saying of Allah, "Wherever you are, Allah shall bring you together. Certainly Allah has power over all things." (۲:۱۴۸) Once this number of sincere individuals gather for him, he will manifest his affair and when pledge to him was completed by ۱۰,۰۰۰ men(۱) by leave of Allah, he will rise and will not seize fighting the enemies of Allah until Allah, the mighty and the majestic, is satisfied." I asked him, "O My master! How will he know that Allah has been satisfied?" The Imam

t:۵۲

۱- The ten thousand helpers may include the first group of the dead among those who were the true expectant of al-Qa'im during their time, who will return to this world in the phenomena of al-Raj'a by will of Allah.

(PBUH) replied, "Allah shall cast mercy into his heart."(۱)

Occultation has been the result of forsaking the Imam (PBUH) and will continue as long as he is without enough sincere followers. The very fact that Imam al-Mahdi (PBUH) is without helper and is deserted by people during the time of occultation has been testified in the following tradition. Asbagh Ibn Nabata has narrated:

عَنِ ابنِ نُباتَهَ قال: سمعتُ أَميرِ المؤمنينَ (ع) يَقول: صاحبُ هذَا الأَمرِ الشَّريدُ الطَّريدُ الفَريدُ الوَحيدُ.

The Leader of the Faithful (PBUH) said, "The master of this kingdom is the forsaken, the deserted, and the lonely one."(۲)

Certainly, the Imam (PBUH) has not been afraid of the tyrants for Allah has created him to take revenge against all the tyrants and to eradicate their power. In reality, he has kept himself away from those who claim to be his lovers, because he is afraid of their disobedience and betrayal. Allah has concealed him due to their misconducts and because they have not made themselves worthy of receiving him and enjoying his company. Once they truly turn to him, he (PBUH) will return to them by leave of Allah. If they do what is expected from them as followers and fulfill their duties, the Imam (PBUH) will

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۱- Kamal al-Din, p. ۳۷۷, Hadith ۲; al-Ihtijaj, vol. ۲, p. ۴۴۹; Bihar al-Anwar, vol. ۵۲, p. ۳۸۳, Hadith ۱۰.

۲- Kamal al-Din, p. ۳۰۳, Hadith۱۳; al-Ghaiba, al-Nu'mani, p. ۱۷۹, Hadith ۲۴; Bihar al-Anwar, vol. ۵۱, p. ۱۲۰, Hadith ۲۱; p. ۳۷, Hadith ۱۰.

.certainly do what is expected from him as their leader, by the permission of Allah

Finally, another important outcome of occultation that has been stated in the traditions is test of those who claim to be the followers of Ahl al-Bait (PBUT). The trials and afflictions during this period are so intense that people who have any insincerity in their heart will finally abandon their faith and the sincere faithful will be :distinguished. Ali Ibn Ja'far narrated

عَن عَليِّ بنِ جَعفَرٍ عَن أَخيهِ مُوسَـى بنِ جَعفرٍ عليه السلام قالَ: إذا فُقِدَ الخامِسُ مِن وُلدِ السابعُ مِنَ الأئمَّهِ، فالله الله فی أَديانِكُم، لا يُزيلنَّكُم عَنها أَحدٌ. يا بُنَىَّ إنه لا بُدَّ لِصاحبِ هذَا الأمرِ مِن غَيبَةٍ حَتّى يَرجِعَ عَن هذَا الأمرِ مَن كانَ يَقولُ بهِ. إنَّما هِىَ محِنةٌ مِنَ اللهِ امْتَحنَ الله بِها خَلقَهُ.

Imam al-Kadhim (PBUH) said, "When the fifth (offspring) from the seventh of the Imams disappears, then, I adjure you by Allah to watch for your religion so that no one would take it away from you. Without doubt, there shall be an occultation for the holder of this matter until such time that (most) people who believe in his Imamat will turn away from their belief. Verily this (occultation) is but a test by Allah, the Glorious, (for his creation."(١

:Ibrahim Ibn Hilal has narrated

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al-Ghaiba, al-Tusi, p. ۳۳۷; al-Kafi, vol. ۱, p. ۳۳۶, Hadith ۲; Bihar al-Anwar, vol. ۵۲, p. ۱۱۳, -۱ .Hadith ۲۶

عَن إبراهيمَ بن هليل، قال: قلتُ لِأَبی الحَسَنِ (ع): جُعِلتُ فِداکَ! ماتَ أَبی عَلی هذَا الأمرِ، وَ قَد بَلَغتُ مِنَ السِّنینَ ما قَد تَری أَموتُ وَ لا- تُخبِرُنی بِشی ءٍ؟ فَقال: یا أَبا إِسحاقَ أَنتَ تَعجلُ. فقلتُ: إی وَ اللهِ أَعجلُ، وَ ما لی لا أَعجلُ وَ قَد بَلَغتُ مِنَ السِّنِّ ما تری. فَقالَ: أَما وَ اللهِ یا أَبا إِسحاقَ ما یکونُ ذلکَ حَتیّ تُمیَّزوا وَ تُمَحَّصُوا وَ حَتّی لا یَبقی مِنکُم إِلَّا الأَقَلَّ.

I said to Imam Ridha (PBUH), "May I be sacrificed for you! My father died while still believing in this matter (the rising of al-Qa'im) and you see how old I have become but still you do not inform me of any news (about this advent)?" He (PBUH) replied, "O Abu Is'haq! Do you hasten?" I replied, “Yes, by Allah, I hasten. Why should I not hasten when I have become so old as you see?” He (PBUH) said, "O Abu Is'haq! By Allah! That (advent) will not occur until you are distinguished, tried, and clarified so much so that (none of you remains save the least."(١)

The above traditions all show that of the reasons for the prolongation of this period of trial is insincerity among the people who still claim to be the followers of Ahl al-Bait (PBUT). The afflictions during this period will continue until such time that those who continue to keep any insincerity in their heart separate their route (in terms of beliefs and actions) in a recognizable manner from the

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١- al-Ghaiba, al-Nu'mani, p. ٢٠٨, Hadith ١۴; Bihar al-Anwar, vol. ۵٢, p. ١١٣, Hadith ٢٩.

true followers of Ahl al-Bait (PBUT). Moreover, the Imam (PBUH) will not start his mission until after the number of the remaining sincere and faithful individuals who are resolute in their expectation of al-Qa'im (PBUH) reaches the minimum specified .number

t:۵۶

?(Part II: How Can We Become A Person Expecting Al–Qa\'im (PBUH

Point

By the presented discussions in the previous part, it is now clear that of the major reasons for the occultation have been insincerity in our claims and our refusal to submit to the sayings of Ahl al-Bait (PBUT). Allah, the most merciful, has assigned for us a leader who is ready to relieve us, but we have turned away from his commands and the commands of his ancestors. This has caused the wrath of Allah in the form of occultation. Our only chance for an early relief is to try to seek the pleasure of Allah and His Hujja (PBUH) so that Allah may waive the remaining time of occultation. But ?how can we achieve this end

Certainly, we cannot seek the pleasure of Allah by inventing some duties during the time of occultation passed on our opinion. The Ahl al-Bait (PBUT) have already enumerated the specific duties that we have during the time of occultation, and we cannot change them. For instance, wasting our time on searching the

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astronomical data and proposing time for the Imam's reappearance will only displease Allah. It will also serve the impostors who try to take the advantage of astronomical events for their aims, as well as those who want to weaken our faith in Imam al-Mahdi (PBUH) by claiming that these events did not accompany Imam's .reappearance, and consequently, making us doubtful about his existence

In what follows, we present some of the divine commandments through the words of Ahl al-Bait (PBUT) that we need to undertake during this time of occultation. Acting upon these instructions, among others, saves us from the afflictions of this period, prepares us and makes us worthy of receiving Imam al-Mahdi (PBUH), and pave the way for an early implementation of the kingdom of justice over the earth, by leave of .Allah

(TRUE RECOGNITION OF THE IMAM (PBUH ۹

As the first step, we should strive to have a true recognition (Ma'rifat) of the Imam al-Mahdi (PBUH) with all his exclusive rights. This is one of the most important conditions for those expecting him, and is their prime duty. True recognition of the Imam (PBUH) is not just to know his name and his lineage. At the most primary level, recognition means acknowledgement of his rights and authorities, while at an advanced level it is :acknowledgement of his light (Nur). Fudhail Ibn Yasar narrated

عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى: يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ. فَقَالَ: يَا فُضَيْلُ! اعْرِفْ إِمَامَكَ. فَإِنَّكَ إِذَا عَرَفْتَ إِمَامَكَ لَمْ يَضُرَّكَ تَقَدَّمَ هَذَا الْأَمْرُ أَوْ تَأَخَّرَ. وَ مَنْ عَرَفَ إِمَامَهُ ثُمَّ مَاتَ قَبْلَ أَنْ يَقُومَ صَاحِبُ هَذَا الْأَمْرِ، كَانَ بِمَنْزِلَةِ مَنْ كَانَ قَاعِداً فِي عَسْكَرِهِ. لا، بَلْ بِمَنْزِلَةِ مَنْ قَعَدَ تَحْتَ لِوَائِهِ. قَالَ: وَ قَالَ بَعْضُ أَصْحَابِهِ: بِمَنْزِلَةِ مَنِ اسْتُشْهِدَ مَعَ رَسُولِ اللَّهِ (ص).

I asked Imam al-Sadiq (PBUH) about Allah's saying, "On the day that We shall call every group with their (respective) Imam." (17:71) The Imam (PBUH) replied, "O Fudhail! Know your Imam, for if you have real understanding of your Imam, postponement or advancement of this matter (al-Faraj) shall not hurt you. He who recognizes his Imam and dies before the rising of the holder of this matter, he is like the one who is sitting in his army. Nay, he is like the one who is sitting under his banner."(1)

It is noteworthy that the above tradition also points to the issue of al-Raj'a (earthly return). The one truly cognizant of the Imam and committed to him is of the Imam's soldiers and will return to this world by Allah's permission to help the establishment of the kingdom of justice once the Imam (PBUH) reappears. In another tradition, it is narrated:

t:59

1- al-Kafi, vol. 1, p. 371, Hadith 2; al-Ghaiba, al-Nu'mani, p. 329, Hadith 2; Bihar al-Anwar, vol. 52, p. 141, Hadith 53.

وَ أَدنی مَعرِفهِ الإمام أَنهُ عِـدلُ النَّبیِّ – إلاّ دَرجهَ النبوهِ – و وارِثُه، وَ أنَّ طاعتَهُ طاعهُ اللهِ وَ طاعهُ رَسولِ اللهِ، وَ التَّسـليمُ لَه فی کُلِّ أَمرٍ وَ الردُّ إلیهِ وَ الأخذُ بِقولِهِ.

Imam al-Sadiq (PBUH) said, "The lowest limit of the recognition of Imam is that He is the peer of the Prophet (PBUHHF) without the degree of prophethood and is his inheritor, and that obedience to him is obedience to Allah and obedience to His Apostle, and submitting to him in all matters and returning every (religious) issue to (him and taking his words."(۱)

:Furthermore, it has been narrated

قَالَ أَبو جَعْفَرٍ (ع): إِنَّمَا کُلِّفَ النَّاسُ ثَلَاثَهً، مَعْرِفَهَ الْأَئِمَّهِ وَ التَّسْلِیمَ لَهُمْ فِیمَا وَرَدَ عَلَیْهِمْ وَ الرَّدَّ إِلَیْهِمْ فِیمَا اخْتَلَفُوا فِیهِ.

Imam Baqir (PBUH) said, "Certainly, people are charged with three obligations: Recognition (Ma'rifa) of the Imams (PBUT), submission to them in what reaches them (of their instructions), and referring to them in any disagreement (in religious (matters)."(۲)

:Moreover, Ibrahim al-Ziyad narrated

عَنْ إِبْرَاهِیمَ بْنِ زِیَادٍ قَالَ: قَالَ الصَّادِقُ (ع): کَذَبَ مَنْ زَعَمَ أَنَّهُ یَعْرِفُنَا وَ هُوَ مُسْتَمْسِکٌ بِعُرْوَهِ غَیْرِنَا.

t:۶۰

.Bihar al-Anwar, vol. ۳۶, p. ۴۰۷, Hadith ۱۶ -۱

al-Kafi, vol. ۱, p. ۳۹۰, Hadith ۱; Wasa'il al-Shia, vol. ۲۷, p. ۶۷, Hadith ۳۳۲۱۶; Bihar al- -۲ .Anwar, vol. ۲, p. ۲۰۲, Hadith ۷۴

Imam al-Sadiq (PBUH) said, "He who claims to recognize us but adheres to other handholds is a liar."(1)

In one of his Tawqi', Imam al-Mahdi (PBUH) wrote:

طَلَبُ المعارفِ مِن غَيرِنا مُساوِقٌ لِإنكارِنا.

"Seeking the knowledge of religion (al-Ma'arif) from other than us (Ahl al-Bait) is equivalent to denying us."(2)

The traditions are quite clear that a person who does not refer to Ahl al-Bait (PBUT) in every religious issue has not recognized Ahl al-Bait (PBUT) as the guiding Imams. The religion belongs to Allah and any one who has really acknowledged this fact, seeks the knowledge of religion only through His vice-regents. Seeking guidance and religious knowledge from other than Ahl al-Bait (PBUT) is equivalent to denying them as His vice-regents.

10) LEARNING AND ACTING UPON THE WORDS OF THE IMAM (PBUH)

Those living in expectation should learn and submit to the instructions of Ahl al-Bait (PBUT) and act upon their commands, which are available to us in the form of Hadith. This can only be achieved if we study the

t:61

1- Ma'ani al-Akhbar, p. 399, Hadith 57; Wasa'il al-Shia, vol. 27, p. 129, Hadith 33397; Bihar al-Anwar, vol. 2, p. 83, Hadith 7.

2- Mustadrak Safinat al-Bihar, Shaikh Ali al-Namazi, vol. 1, p. 10.

traditions of Ahl al-Bait (PBUT) on a regular basis and submit to their words. Abu Hamza al-Thumali narrated:

عَنْ أَبِی حَمْزَهَ الثُّمَالِیِّ قَالَ: قَالَ عَلِیُّ بْنُ الْحُسَیْنِ (ع): إِنَّ دِینَ اللَّهِ لَا یُصَابُ بِالْعُقُولِ النَّاقِصَهِ وَ الْآرَاءِ الْبَاطِلَهِ وَ الْمَقَایِیسِ الْفَاسِدَهِ. وَ لَا یُصَابُ إِلَّا بِالتَّسْلِیمِ. فَمَنْ سَلَّمَ لَنَا سَلِمَ وَ مَنِ اهْتَدَی بِنَا هُدِیَ. مَنْ دَانَ بِالْقِیَاسِ وَ الرَّأْیِ هَلَکَ وَ مَنْ وَجَدَ فِی نَفْسِهِ شَیْئاً مِمَّا نَقُولُهُ أَوْ نَقْضِی بِهِ حَرَجاً، کَفَرَ بِالَّذِی أَنْزَلَ السَّبْعَ الْمَثَانِی وَ الْقُرْآنَ الْعَظِیمَ، وَ هُوَ لَا یَعْلَمُ.

Imam al-Sajjad (PBUH) said, "Surely, the religion of Allah shall not be intercepted by the deficient intellects, false opinions, and corrupt criteria. It shall not be grasped except by submission. He who submits to us shall be safe. He who accepts our guidance shall be guided. He who acts upon analogy (Qiyas) and opinion (Ra'y) shall perish. And he who feels difficulty in his heart in accepting our sayings or our verdicts, has disbelieved in the One who sent Quran, the Great, while he does not know."(١)

Imam Ali (PBUH) said the following in one of his sermons preserved in Nahj al-Balagha:

١- Kamal al-Din, sec. ٣١, p. ٣٢۴, Hadith ٩; Mustadrak al-Wasa'il, vol. ١٧, p. ٢۶٢, Hadith ٢١٢٨٩; Bihar al-Anwar, vol. ٢, p. ٣٠٣, Hadith ۴٠.

انْظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ، فَالْزَمُوا سَمْتَهُمْ وَ اتَّبِعُوا أَثَرَهُمْ، فَلَنْ يُخْرِجُوكُمْ مِنْ هُدىً وَ لَنْ يُعِيدُوكُمْ فِي رَدىً. فَإِنْ لَبَدُوا فَالْبُدُوا وَ إِنْ نَهَضُوا فَانْهَضُوا. وَ لا تَسْبِقُوهُمْ فَتَضِلُّوا وَ لا تَتَأَخَّرُوا عَنْهُمْ فَتَهْلِكُوا.

Look at the people of the Prophet's family. Adhere to their direction. Follow their" footsteps because they shall never let you out of guidance and shall never throw you into destruction. If they sit down, you sit down, and if they rise up you rise up. Do not go ahead of them for you will go astray, and do not fall behind them for you will (perish."(١)

:Yazid Ibn Abd al-Malik narrated

عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ: تَزَاوَرُوا، فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءً لِقُلُوبِكُمْ وَ ذِكْراً لِأَحَادِيثِنَا. وَ أَحَادِيثُنَا تُعَطِّفُ بَعْضَكُمْ عَلَى بَعْضٍ. فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَ نَجَوْتُمْ. وَ إِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَ هَلَكْتُمْ. فَخُذُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ زَعِيمٌ.

Imam al-Sadiq (PBUH) said, "Visit each other since this would revive your hearts and would cause reminding of our traditions. Our traditions cause affection among you. If you follow them, you will be guided and saved, and if you abandon them, you will be (misguided and perished. Thus act upon them and I guarantee your salvation."(٢)

t:٦٣

.Nahj al-Balagha, Sermon ٩٧ -١

.al-Kafi, p. ١٨٦, Hadith ٢; Bihar al-Anwar, vol. ٧١, p. ٢٥٨, Hadith ٥٦ -٢

The Ahl al-Bait (PBUT) have emphasized that the only way to successfully pass the trial of occultation with firm belief in the Imam (PBUH) is to hold fast to religious instructions and guard against the Satanic views and the intruders in the domain of :religion. Abu Salt al-Hirawi narrated

عَنِ الهروى عَنِ الرضا عَنْ آبائه عليهم السلام قالَ: قالَ النّبى (ص): وَ الَّذى بَعَثنى بِالحقِّ بَشيراً لَيغيبنَّ القائِمُ مِن وُلدى بِعَهدٍ مَعهودٍ إليهِ مِنّى حَتّى يَقولَ أَكثرُ النّاسِ ما لِلّهِ فى آل مُحمدٍ حاجَةً وَ يَشكُّ آخِرونَ فى وِلادتهِ. فَمَن أَدرَكَ زَمانَه، فَليَتَمَسَّكْ بِدينهِ وَ لا يَجعلْ لِلشَّيطانِ إليهِ سَبيلاً بِشَكِّهِ فَيُزيلُه عَن مِلَّتى وَ يُخرجُه مِن دينى، فَقَد أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّهِ مِن قَبلُ. وَ إنَّ الله -عَزَّ وَ جَلَّ جَعلَ الشَّياطِينَ أَوْلِياءَ لِلَّذِينَ لا يُؤْمِنُونَ.

Imam al-Ridha (PBUH) said that the Prophet (PBUHHF) said, "By Him Who sent me in truth as a bearer of glad tidings! Most certainly, al-Qa'im from my offspring shall disappear according to the covenant that has been taken from me until such time that most people will say, 'Allah does not have any wish for (implementing a government for) the family of Muhammad,' and some others become doubtful about his birth (i.e., his existence). Thus, whoever meets such time should hold fast to his religion and should not leave out a way for Satan towards himself, or Satan will remove him from my nation and will drive him out of my religion... Certainly, Allah, the mighty and

t:۶۴

(the majestic, has made 'Satans guardians for those who do not to believe.' (٧:٢٧)"(١)

The period of occultation is the most sensitive and the most difficult period of the trial for people, and those who succeed to maintain their faith during this period have the greatest faith in comparison with the people of other era. In a very interesting Hadith, Imam al-Sadiq (PBUH) narrated from his fathers from the Leader of the Faithful :(PBUH) who said

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ علیهم السلام فِی وَصِیَّهِ النَّبِیِّ (ص) لِعَلِیٍّ (ع) قَالَ: یَا عَلِیُّ! أَعْجَبُ النَّاسِ إِیمَاناً وَ أَعْظَمُهُمْ یَقِیناً قَوْمٌ یَکُونُونَ فِی آخِرِ الزَّمَانِ، لَمْ یَلْحَقُوا النَّبِیَّ (ص) وَ حُجِبَ عَنْهُمُ الْحُجَّهُ، فَآمَنُوا بِسَوَادٍ عَلَی بَیَاضٍ.

The Apostle of Allah (PBUHHF) said, "O Ali! The most astonishing people in faith and the greatest among them in certainty (Yaqin) are the people who shall be in the end of time who shall not meet the Prophet (PBUHHF), and the Proof (of Allah) shall be concealed from them, but they shall believe by means of black (letters) over white ((sheets) [i.e., by the written traditions that have reached them]."(٢)

t:٦٥

١- Kamal al-Din, p. ٥١, Bihar al-Anwar, vol. ٥١, p. ٦٨, Hadith ١٠. Similar traditions have been narrated from Imam Ali (PBUH) , Imam al-Sadiq (PBUH) . See Bihar al-Anwar, .vol. ٥١, p. ١١٩ p. ١٤٥

٢- Man La Yahdhuruhu al-Faqih, vol. ٤, p. ٣٦٦; Kamal al-Din, p. ٢٨٨, Hadith ٨; Wasa'il al-Shia, vol. ٢٧, p. ٩٢, Hadith ٣٣٢٩٦; Bihar al-Anwar, vol. ٥٢, p. ١٢٥, Hadith ١٢.

:In a Tawqi', Imam al-Mahdi (PBUH) mentioned

إنـا غَيرُ مُهمِلينَ لِمراعـاتِكُم وَ لاـ ناسـينَ لِـذِكركُم و لو لاـ ذلكَ لَنَزَلَ بِكُمُ اللَّأواءُ وَ اصْـطَلَمكُم الأَعـداءُ. فَاتقوا الله ـ جلّ جلاله، وَ ظاهِرونا عَلَى انتياشِـكم مِن فِتنهٍ قِد أَنافَت عَليكُم ... فَلْيَعْمَلْ كُلُّ امرِئٍ مِنكُم بِما يَقرُبُ بِهِ مِن مَحَبَّتِنا وَ يَتَجَنَّبْ ما يُدنيهِ مِن كَراهَتِنا وَ سَـخَطِنا، فَـإِنَّ أَمرَنـا بَغْتَهً فُجـأَهٌ، حينَ لاـ تنفعهُ تَوبهٌ وَ لا يُنجيهِ مِن عِقابِنا نَـدَمٌ عَلى حَوبَهٍ. وَ الله يُلهِمُكُم الرُّشـدَ وَ يَلطُفُ لَكُم فِى التَّوفيقِ بِرَحمتهِ.

We are not negligent of caring you and are not forgetful of your remembrance. Had" it been so, then terrible calamities would have befallen you and your enemies would have destroyed you. Be Mindful of Allah and assist us (by obedience) to rescue you from the tribulations that have afflicted you… Thus, each one of you should act upon what draws him nearer to our love and refrain from whatever brings him to our dislike and our anger. Certainly, our advent shall come very suddenly and unexpectedly at the time that no repentance would benefit and no regret from sin would save one from the punishment by us. May Allah inspire in you consciousness and be kind to you (in making you successful by His mercy."(١)

The above tradition implies that our strict adherence to the commands of Ahl al-Bait (PBUT) and trying to please

t:۶۶

.al-Ihtijaj, vol. ٢, pp. ۴۹۷-۴۹۸; Bihar al-Anwar, vol. ۵٣, pp. ١٧۵-١٧۶ -١

.them by our deeds, may contribute to our early relief by leave of Allah

EDUCATING OTHERS ABOUT THE RELIGION ۱۱

As persons living in constant expectation, we should also teach what we know from Ahl al-Bait (PBUT) to other qualified individuals, narrate their traditions to people who are willing to hear us, and transfer what has been conveyed to us from their :knowledge

عَن الهروی قال: سَمِعتُ أَبَا الحسنِ عَلیَّ بنَ مُوسَی الرِّضا (ع) یقول: رَحِمَ الله عَبداً أَحیا أَمرَنا. فَقلتُ له: وَ کَیفَ یُحیی أَمرَکُم؟ قال: یتعلَّم عُلُومنا وَ یُعَلِّمُهَا الناسُ، فَإِنَّ الناسَ لَو عَلِموا مَحاسِنَ کَلامِنا لاتَّبَعونا.

Imam al-Ridha (PBUH) said, "May Allah bless he who revives our matter/kingdom." He was asked, "How is your matter revived?" The Imam (PBUH) replied, "To learn our knowledge and to teach them to the people. Verily, if people know the beauty of our sayings, they will follow us."(۱)

Those who wish to see the kingdom of al-Qa'im (PBUH) in a near future, should learn and act upon the instructions of Ahl al-Bait (PBUT) first, and then teach them to those who are willing to know. There is a series of enlightening traditions from the Prophet (PBUHHF) and the Imams (PBUT)—one from each in consecutive order—narrated by

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.Bihar al-Anwar, vol. ۲, p. ۳۰, Hadith ۱۳ -۱

Imam Hasan al-Askari (PBUH) in his Tafsir, which are known as the traditions of "The Orphans of Family of Muhammad (PBUHHF) " . Below is the first one, which belongs to :(the Apostle of Allah (PBUHHF

وَ قـالَ الإمـام (ع): وَ أَمّـا قَولُه عَزَّ وَ جَـلَّ: وَ الْيَتـامى، فـإنَّ رَسولَ اللهِ (ص) قـال: حَثَّ اللهُ عَزَّ وَ جَلَّ عَلى بِرِّ اليَتامى لِانقِطاعِهِم عَن آبائِهِم. فَمَن صانَهم صانَهُ اللهُ، وَ مَن أَكرَمَهَم أَكرَمَهُ اللهُ، وَ مَن مَسحَ يَدَهُ بِرَأسِ يَتيم رِفقاً بِهِ جَعلَ اللهُ لَهُ فِى الجنهِ بِكلِّ شَعَرهٍ مَرَّتْ تَحتَ يَدهِ قَصراً أَوسعَ مِنَ الدّنيا بِما فيها، وَ فيها ما تَشتَهِى الأنفسُ وَ تَلَذُّ الأَعينُ، وَ هُم فيها خالِدونَ. وَ قالَ الإمامُ (ع): وَ أَشَدُّ مِن يُتم هـذَا اليَتيم، يَتيمٌ يَنقَطِع عَن إمـامهِ لا يقـدِرُ عَلَى الوصولِ إليهِ، وَ لا يَدْرى كيفَ حُكمهُ فيما يَبتلى بهِ مِن شـرائعِ دينهِ. أَلا فَمن كانَ من شيعَتِنا عالماً بِعُلومِنا، وَ هذَا الجاهلَ بِشريعَتِنا المنقطِعَ عَن مُشاهَدَتِنا يَتيمٌ فى حِجرهِ، أَلا فَمن هَداهُ وَ أَرشدَه وَ عَلَّمَهَ شَريعَتَنا كانَ مَعَنا فِى الرَّفيقِ الأَعلى. حَدَّثنى بِذلكَ أَبى، عَن آبائهِ، عَن رَسولِ اللهِ (ص).

The Imam al-Askari (PBUH) said, "As for Allah's saying 'and the orphans,' (۴:۳۶) indeed the Apostle of Allah (PBUHHF) said, "Allah, the Glorious, has urged (people) to be kind towards the orphans, due to the severance of their links with their fathers. Therefore, he who protects and shields them, Allah shall protect him. He who honors them, Allah shall honor him. He who touches his hand over the head of an orphan—out of kindness toward him—Allah places for him in Paradise for every strand of hair that passed under

his hand, a castle more expansive than what the universe encompasses, and within which is whatsoever the souls desire and the eyes cherish and therein shall they "'.(remain forever. (Referring to chapter ۴۳, verse ۷۱ of the Quran

Then the Imam (PBUH) continued, "More severe than the orphancy of this orphan is that of the one who has been orphaned from his Imam, (whose link with his Imam has been severed,) who is unable to reach him and does not know his commandments on those of religious laws that he is in need of them. Behold! For any of our followers who possess knowledge of our sciences, this (other) person—the one ignorant of our path, who is severed from seeing us—is thus an orphan under his guardianship. Then, behold! Whosoever (of our followers) guides and instructs him, and teaches him our path, he shall be with us in the loftiest companionship (a special degree in Paradise where the prophets and the Imams reside). My father reported this to me, from his (forefathers, from the Apostle of Allah (PBUHHF)."(۱)

(PURIFYING OUR LOVE FOR THE IMAM (PBUH ۱۲

We need to cleanse our heart of dirt so that the light of Allah could move in with the fullest magnitude. We

t:۶۹

Tafsir, Imam Hasan al-Askari (PBUH) , p. ۳۳۸-۳۳۹, Hadith ۲۱۳-۲۱۴; Bihar al-Anwar, vol. -۱ .۲, p. ۲, Hadith ۱

should purify our love and affection for Ahl al-Bait (PBUT), and keep aloof from their enemies:

عَنْ أَبِی عَبْدِ اللَّهِ (ع) قَالَ: قَالَ رَسُولُ اللَّهِ (ص): ... لِکُلِّ شَیْ ءٍ أَسَاسٌ، وَ أَسَاسُ الْإِسْلامِ حُبُّنَا أَهْلَ الْبَیْتِ.

Imam al-Baqir (PBUH) and Imam al-Sadiq (PBUH) narrated that the Apostle of Allah (PBUHHF) said, "Everything has a principle, and the principle of Islam is the love of us (Ahl al-Bait."(1)

Also:

قالَ الرِّضا (ع): کَمالُ الدّینِ ولایَتُنا وَ البَراءَهُ مِن عَدُوِّنا.

Imam al-Ridha (PBUH) said, "The perfection of religion is: accepting our Wilaya and keeping aloof from our enemy."(2)

In another Hadith we read:

قالَ الصادقُ (ع): ... کَذَبَ مَنِ ادَّعی مَحَبَّتَنا وَ لَم یَتَبَرّأْ مِن عَدُوِّنا.

Imam al-Sadiq (PBUH) said, "He who claims to love us but he does not keep aloof from our enemy, is a liar."(3)

It is also narrated:

وَ فی رِوایَهِ أَبی الجارُود عَن أَبی جعفر (ع) فِی قَولِهِ: ما جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَیْنِ فِی جَوْفِهِ، قال علیُّ بنُ أَبی طالبٍ (ع): لا یَجتَمِعُ

t:70

1- al-Kafi, vol. 2, p. 46, Hadith 2; al-Amali, al-Tusi, p. 84; Bihar al-Anwar, vol. 65, p. 343, Hadith 15.

2- Bihar al-Anwar, vol. 27, p. 58, Hadith 19.

3- Bihar al-Anwar, vol. 27, p. 58, Hadith 18.

حُبُّنا وَ حُبُّ عَدُوِّنا فى جَوفِ إنسانٍ. إنَّ الله لَم يَجعَلْ لِرَجُلٍ مِن قَلبَينِ فى جَوفِه فَيُحِبُّ هذا و يُبغِضَ هذا. فَأَمّا مُحِبُّنا فَيُخلِصُ الحُبَّ لنا كَما يُخلَص الذَّهبُ بِالنارِ لا كَدرَ فيهِ. فَمَن أَرادَ أَن يَعلمَ حُبَّنا فَليَمتحِنْ قَلبَهُ. فَإن شارَكَهُ فى حُبِّنا حُبَّ عَدُوِّنا، فَلَيسَ مِنّا وَ لَسنا مِنهُ، وَ اللهُ عَدوُّهُم وَ جِبرئيلُ وَ ميكائيلُ وَ الله عَدوّ للكافِرين.

About the verse, "Allah has not assigned unto any man two hearts within his body," (٣٣:۴) Imam al-Baqir (PBUH) said, Ali Ibn Abi Talib (PBUH) said, "Allah does not gather our love and the love of our enemy within a human's heart. Certainly, Allah did not give two hearts to man ... Thus he who (really) loves us will purify his love for us like the purification of gold by fire, which does not leave any dirt in it. Therefore, if you want to know how much you love us, you should test your heart; if you have shared the love our enemies in your heart, you are not of us and we are not of you. Allah is their enemy, and so are 'Gabriel and Michael, and Allah is the enemy of the disbelievers.' (٢:٩٨)"(١)

:Moreover, al-Alaa Ibn al-Fudhail narrated

عَنِ الْعَلاءِ بْنِ الْفُضَيْلِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ (ع) قَالَ: مَنْ أَحَبَّ كَافِراً فَقَدْ أَبْغَضَ اللَّهَ، وَ مَنْ أَبْغَضَ كَافِراً فَقَدْ أَحَبَّ اللَّهَ. ثُمَّ قَالَ (ع): صَدِيقُ عَدُوِّ اللَّهِ عَدُوُّ اللَّهِ.

t:٧١

١- Tafsir, Ali Ibn Ibrahim al-Qummi, vol. ٢, pp. ١٧١-١٧٢; Ta'wil al-Ayat al-Dhahira, p. ۴٣٩; Bihar al-Anwar, vol. ٣١, p. ۵.

Imam al-Sadiq (PBUH) said, "He who loves a disbeliever has indeed hated Allah, and he who hates a disbeliever (for the sake of Allah) has indeed loved Allah." Then he (PBUH) said, "The friend of the enemy of Allah is an enemy of Allah."(1)

When a person really loves someone and sees that another person shows hostility to his friend, it is naturally expected that he opposes and dislike his friend's enemy; otherwise, it shows that such love was not a true one, and rather, it was only a show due to hypocrisy. This is purely a rational reality, which is also testified in the Quran:

لا تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوادُّونَ مَنْ حادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كانُوا آباءَهُمْ أَوْ أَبْناءَهُمْ أَوْ إِخْوانَهُمْ أَوْ عَشِيرَتَهُمْ.

You will not find any people who believe in Allah and the Last Day, but love those who opposed Allah and His Apostle, even though they were their fathers, their sons, their brothers, or their kindred... (58:22)

Thus, true love is always accompanied with true hate, and one does not really love Ahl al-Bait (PBUT) unless he also becomes a hater of their enemies. Several authorities narrated:

دَخَلْنا عَلى أَبى جَعفَرٍ (ع) - وَ عِندَهُ زِيادُ الأَحلامِ - فقالَ أَبو جَعفرٍ: يا زِياد ... هَل الدّينُ إلا الحبُّ وَ البُغضُ؟ ثمَّ تَلا هذهِ الآياتِ

t:72

1- al-Amali, al-Saduq, p. 605, Hadith 8; Wasa'il al-Shia, vol. 16, p. 180, Hadith 21292; Bihar al-Anwar, vol. 66, p. 237, Hadith 3.

الثّلاث كأنّها فى كفّه، وَ لكِنَّ اللّهَ حَبَّبَ إِلَيْكُمُ الْإِيمانَ وَ زَيَّنَهُ فِى قُلُوبِكُمْ وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيانَ أُولئِكَ هُمُ الرّاشِدُونَ فَضْلاً مِنَ اللّهِ وَ نِعْمَةً وَ اللّهُ عَلِيمٌ حَكِيمٌ. و قال: يُحِبُّونَ مَنْ هاجَرَ إِلَيْهِمْ. و قال: إِنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللّهُ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ اللّهُ غَفُورٌ رَحِيمٌ.

Imam Baqir (PBUH) said: "... Is religion other than love and hate?" He (PBUH) then recited, "But Allah has made you love the Faith and has made it beautiful in your hearts, and He has made you hate disbelief, wickedness, and rebellion. Such indeed are those who grow in righteousness," (۴۹:۷) and "They love those who migrate towards them," (۵۹:۹) and "Say, 'If you truly love Allah, follow me; Allah will love you and forgive you your sins. For Allah is forgiving, most merciful.'" (۳:۳۱)(۱)

The last quoted verse in the above Hadith shows that even following Allah's commandments is the result of loving Allah. Fudhail Ibn Yasar has also narrated a similar Hadith from Imam al-Sadiq (PBUH) with the difference that the Imam (PBUH) said: “Is faith other than love and hate?”(۲) Another interesting tradition states that the religion is naught but love. This is consistent with the

t:۷۳

۱- Tafsir, Furat al-Kufi, p. ۴۲۸, Hadith ۵۶۷; Mustadrak al-Wasa'il, vol. ۱۲, p. ۲۲۶, Hadith ۱۳۹۵۰; Bihar al-Anwar, vol. ۶۵, p. ۶۳, Hadith ۱۱۴.

۲- al-Kafi, vol. ۲, p. ۱۲۵, Hadith ۵; al-Mahasin, p. ۲۶۲, Hadith ۳۲۶; Bihar al-Anwar, vol. ۶۶, p. ۲۴۱, Hadith ۱۶.

above-quoted traditions since hating the enemies of Allah should only be for the sake of loving Allah. Thus, we come to our previous conclusion that hating is not an independent issue. Rather it is a natural resultant of true love. In other words, having true love alone for Allah rationally implies having hatred against His enemies. In fact, hating the enemies of Allah is a duty and is of the best deeds. The Sunni and the Shia traditionists have unanimously reported:

عَنِ النَّبِیِّ (ص) أَنَّهُ قَالَ: أَیُّ الأعْمَالِ أَفْضَلُ؟ ... قَالُوا: اللَّهُ وَ رَسُولُهُ أَعْلَمُ. قَالَ: الْحُبُّ فِی اللَّهِ وَ الْبُغْضُ فِی اللَّهِ. وَ فِی حَدِیثٍ آخر قَالَ رَسُولُ اللَّهِ (ص): الْحُبُّ فِی اللَّهِ فَرِیضَهٌ وَ الْبُغْضُ فِی اللَّهِ فَرِیضَهٌ.

The Apostle of Allah (PBUHHF) said: "The best deeds are love for the sake of Allah and hate for the sake of Allah." He (PBUHHF) also said in another Hadith: "Love for the sake of Allah is a duty (Faridha) and hate for the sake of Allah is a duty."(۱)

Imam al-Sadiq (PBUH) said:

قَالَ الصَّادِقُ (ع): مَنْ شَکَّ فِی کُفْرِ أَعْدَائِنَا وَ الظَّالِمِینَ لَنَا فَهُوَ کَافِرٌ.

"Whoever doubts in the disbelief of our enemies and those who have wronged us, is a disbeliever."(۲)

t:۷۴

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۱ - Mustadrak al-Wasa'il, vol. ۱۲, p. ۲۲۱, Hadith ۱۳۹۳۴, p. ۲۲۶, Hadith ۱۳۹۴۸; Bihar al-Anwar, vol. ۶۶, p. ۲۵۲, Hadith ۳۲.

۲ - Wasa'il al-Shia, vol. ۲۸, p. ۳۴۵, Hadith ۳۴۹۲۳; Bihar al-Anwar, vol. ۲۷, p. ۶۲.

:Sulaiman al-A'mash has narrated

عَنْ سُلَيْمَانَ الأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عليهم السلام قَالَ: قَالَ رَسُولُ اللَّهِ (ص): يَا عَلِيُّ! أَنْتَ أَمِيرُ الْمُؤْمِنِينَ إِلَى أَنْ قَالَ (ص): لَوْ أَنَّ عَبْداً عَبَدَ اللَّهَ أَلْفَ عَام مَا قَبِلَ اللَّهُ ذَلِكَ مِنْهُ إِلَّا بِوِلايَتِكَ وَ وِلايَهِ الأَئِمَّهِ مِنْ وُلْدِكَ. وَ إِنَّ وِلايَتَكَ لا تُقْبَلُ إِلَّا بِالْبَرَاءَهِ مِنْ أَعْدَائِكَ وَ أَعْدَاءِ الأَئِمَّهِ مِنْ وُلْدِكَ. بِذَلِكَ أَخْبَرَنِى جَبْرَئِيلُ، فَمَنْ شاءَ فَلْيُؤْمِنْ وَ مَنْ شاءَ فَلْيَكْفُرْ.

Ja'far Ibn Muhammad al-Sadiq (PBUH) narrated from his father that the Apostle of Allah (PBUHHF) said, "O Ali! If a servant worships Allah for a thousand years, Allah shall not accept from him except by means of your Wilaya and the Wilaya of the Imams in your offspring. And verily your Wilaya shall not be accepted except by means of keeping aloof from your enemies and the enemies of the Imams in your offspring. This is what Gabriel has informed me. 'Thus let him who will, believe (it), and let him who will, reject (it).' (۱۸:۲۹)"(۱)

Allah commands us that we should disassociate from the disbelievers (those who have heard the message of Ahl al-Bait (PBUT) but rejected it) and avoid friendship with them(۲), and should take them as enemy(۳). Thus we can

t:۷۵

۱- Mustadrak al-Wasa'il, vol. ۱, p. ۱۷۱, Hadith ۲۸۰; Kanz al-Fawa'id, vol. ۲, p. ۱۲; Bihar al-Anwar, vol. ۲۷, p. ۱۹۹, Hadith ۶۶.

۲- See the holy Quran, ۳:۲۸, ۵:۵۱, ۹:۱, ۹:۳, ۹:۱۶, ۹:۲۳, ۶۰:۱.

۳- See chapter ۲, verse ۹۸ and chapter ۴, verse ۱۰۱ of the Quran.

never unite with the disbelievers. Our cooperation with them at times in a worldly matter is only due to Taqiyya, and it is a diplomatic, superficial, and circumstantial relation. If such apparent relation would lessen or overshadow our disgust from them .in our heart, then it should be certainly avoided

(KEEPING ALIVE THE REMEMBRANCE OF THE IMAM (PBUH ۱۳

One of our important duties during the time of occultation is to remember our Imam (PBUH) more often in gatherings and in private, and to make gatherings for his :remembrance

عَنْ عَلِيِّ بْنِ أَبِی حَمْزَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ: شِيعَتُنَا الرُّحَمَاءُ بَيْنَهُمُ الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ. إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ. إِنَّا إِذَا ذُكِرْنَا ذُكِرَ اللَّهُ وَ إِذَا ذُكِرَ عَدُوُّنَا ذُكِرَ الشَّيْطَانُ.

I heard Imam al-Sadiq (PBUH) saying, "Our Shia are compassionate among each other. When they hold a private meeting, they remember Allah. Verily, the remembrance of us is of the remembrance of Allah. When we are remembered, Allah has been remembered, and when our enemy is remembered, Satan has been (remembered."(۱

:It is also narrated

t:۷۶

.al-Kafi, vol. ۲, p. ۱۸۶, Hadith ۱ -۱

عَنْ معتب مَولی أَبی عبـدِ الله (ع) قال: سَـمِعتُهُ یَقولُ لِداودَ بنِ سَـرحان: یا داودُ أَبلِغْ مَوالِیَّ عَنِّی السَّلامَ وَ أَنّی أَقولُ رَحِمَ الله ُعَبداً اجْتَمعَ مَعَ آخرٍ، فَتـذاکرَ أَمرَنـا فَإِنَّ ثالِثَهُما مَلَکٌ یَستَغفِرُ لهَما. وَ ما اجتمعَ اْثنانِ عَلی ذِکرِنا إِلّا باهیَ الله ُتَعالی بِهِمَا الملائکهُ. فَإِذَا اجْتَمعتُم فَاشتَغِلوا بِالذِّکرِ، فَإِنَّ فِی اجْتماعِکُم وَ مُذاکرتِکُم إِحیاءُنا. وَ خَیرُ النّاسِ مِن بَعدِنا مَن ذاکرَ بِأَمرِنا وَ دَعا إِلی ذِکرِنا.

Imam al-Sadiq (PBUH) said to Dawud Ibn Sarhan, "O Dawud, offer my greetings to my friends and deliver this message to them that Allah blessed a servant who gathers with another to make remembrance of our matter, and in that case, the third among them is an angel who asks forgiveness for them. When two servants gather for our remembrance, Allah recounts His glory to His angels (for having such servants). Thus, when you gather spend your time in remembrance (of us). Verily, your gathering and your remembrance makes us live. And the best people after us are those who remind (one another to our matter and invite to our remembrance."(١)

:Ibn Sa'd al-Azdi has narrated

اِبنُ سَعد عَنِ الأَزدیِّ عَن أَبی عَبدِ اللهِ (ع) قال: قال لِفَضَیل: تَجلِسونَ وَ تُحَدِّثونَ؟ قال: نَعَمْ جُعِلتُ فِداکَ. قال: إِنَّ تِلکَ المجالسَ أُحِبُّها فَأَحیَوا أَمرَنا. یا فُضَیلُ! فَرَحِمَ الله ُمَن أَحیا أَمرَنا. یا فُضَیلُ! مَن

t:٧٧

١- al-Amali, al-Tusi, p. ٢٢۴, Hadith ٣٩٠; Bihar al-Anwar, vol. ١, p. ٢٠٠, Hadith ٨.

ذَکَرَنا أَو ذُکِرْنا عِندَهُ، فَخرجَ مِن عَینِهِ مِثلَ جَناحِ الذَّبابِ، غَفرَ الله ُله ذُنوبَهُ وَ لَو کانَت أَکثرَ مِن زَبَدِ البَحرِ.

Imam al-Sadiq (PBUH) asked Fudhail Ibn Yasar, "Do you assemble with your friends and narrate traditions?" He said, "Yes, may I be sacrificed for you." He (PBUH) said, "I hold dear such gatherings as it will revive our matter. May Allah have mercy on him who revives our matter. O Fudhail! He who remembers us or is reminded about us, and this brings tears to his eyes even to the extent of a wing of a fly, Allah will forgive his sins even if they are greater than the foam of the sea."(۱)

AWAITING THE RELIEF ۱۴

We need to keep hope for divine relief, await the reappearance of al-Qa'im (PBUH) at any moment, and truly believe that Imam al-Mahdi (PBUH) is the only solution for our tragedies in the world. According to the traditions, this is the most virtuous struggle (Jihad) of the believers. A person faithfully living in expectation of Imam al-Mahdi (PBUH) works constantly at improving his spiritual state by acting upon the instructions of Ahl al-Bait (PBUT), working hard in obedience, and observing piety. In this manner, he persistently and increasingly makes himself more eligible to receive al-Qa'im (PBUH). The following Mutawatir Hadith is narrated with all these three wordings:

t:۷۸

۱- Qurb al-Isnad, p. ۱۸; Bihar al-Anwar, vol. ۴۴, p. ۲۸۲, Hadith ۱۴.

قـالَ رَسولُ اللهِ (ص): أَفَضَـلُ أَعمـالِ أَمّتی انْتِظـارُ الفَرَجِ. وَ قالَ (ص): أَفضلُ جِهادِ أَمتی انْتِظارُ الفَرَجِ. وَ قال (ص): أَفَضَلُ العِبادهِ انْتِظارُ الفَرَجِ.

The Apostle of Allah (PBUHHF) said, "The best worship/deed/Jihad of my community is awaiting the relief."(1)

It is also narrated that:

رُوِیَ عَن مُوسَی بنِ جَعفر(ع) أَنَّه قالَ: ... وَ أَفضَل العِبادهِ بَعدَ المَعرِفَهِ إِنْتِظارُ الفَرَجِ.

Imam Musa al-Kadhim (PBUH) said, "... and the most superior worship after the recognition is waiting for the relief."(2)

Moreover, Abu Basir narrated:

عَن أَبی بَصیرٍ وَ مُحمدِ بنِ مُسلم عَن أَبی عبد الله (ع) قال: حَدَّثَنی أَبی عَن جَدّی عَن آبائهِ علیهم السلام أَنَّ أَمیرَ المؤمنینَ (ع) ... قالَ: الآخِذُ بِأَمرِنا مَعَنا غَداً فی حَظیرَهِ القُدسِ، وَ المنتظِرُ لِأَمرِنا کَالمتشَحِّطِ بِدَمهِ فی سَبیلِ اللهِ.

Imam al-Sadiq (PBUH) narrated from his father from his ancestors from the Leader of the Faithful (PBUH) who said, "The taker of our command shall be with us tomorrow in the divine sacred courtyard (i.e., our place in Paradise). He who awaits our

t:79

1- Bihar al-Anwar, vol. 50, p. 318, Hadith 14; vol. 52, p. 125, Hadith 11; vol. 52, p. 145, Hadith 65; vol. 74, p. 143, Hadith 1.

2- Tuhaf al-Uqul, p. 403; Bihar al-Anwar, vol. 75, p. 326, Hadith 4.

(command/kingdom is like the one who is rolling on his blood in the path of Allah."(1)

Being patient and remaining in a state of expectation are not easy tasks, and are much more difficult than making haste, because they require holding back and controlling one's desire. This is the greater Jihad and the best deed and worship. If one continues to be in such state, Allah has guaranteed deliverance for him. Abd al-Hamid al-Wasiti narrated:

عَن عَبـدِ الحَميـدِ الواسِـطيّ عَن أَبى جَعفَر مُحمـدِ بن عَليٍّ الباقر (ع)، قال: قُلتُ لَه: أَصلَحكَ الله! لَقَـد تَرَكنا أَسواقَنا إنتظاراً لِهـذَا الأمرِ. فقال (ع): يا عَبـدَ الحَميدِ أَتَرى مَن حَبَسَ نَفسَهُ عَلَى اللهِ عَزَّ وَ جَلَّ لا يَجعَلُ الله له مَخرجاً؟ بلى وَ اللهِ لَيجعَلَنَّ الله لهُ مَخرجاً. رَحِمَ الله عَبـداً حَبَسَ نَفسَهُ عَلينـا. رَحمَ الله عَبـداً أَحيـا أَمرَنـا. قـال: قلتُ: فَإِن مِتُّ قَبلَ أَن أَدرِكَ القائِمَ؟ قال: القائِلُ مِنكُم أَن لَو أَدركتُ قائِمَ آل محمدٍ نَصَرتُه،كانَ كالمقارِعِ بَينَ يَدَيهِ بِسَيفهِ. لا، بَل كَالشَّهيدِ مَعَهُ.

I said to Imam al-Baqir (PBUH), "We leave our marketplace while we wait for this kingdom." The Imam (PBUH) replied, "O 'Abd al-Hamid, do you think Allah will not make an opening for him who controls himself for His sake? By Allah! Allah shall certainly make an outlet for him. May Allah have mercy on him who holds back his soul for our sake. May Allah have mercy on him who

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1- al-Khisal, p. ٦٢٥; Tuhaf al-Uqul, p. ١١٥; Bihar al-Anwar, vol. ١٠, p. ١٠٤.

revives our matter." I asked, "What if I die before I receive al-Qa'im (PBUH)?" The Imam (PBUH) replied, "Anyone of you who says, 'Had I met the Qa'im of the family of Muhammad (PBUHHF) I would have helped him', he is like the one who is striking (the enemies) with his sword at the side of al-Qa'im (PBUH). Nay! He is like the one who (has been martyred beside him."(١)

:Ahmad Ibn Muhammad Ibn Abi Nasr narrated

فَقالَ: ما أَحسَنَ الصَّبرَ وَ انتِظارَ الفَرَجِ! أَما سَمِعتَ قَولَ العَبدِ الصّالحِ: وَ ارْتَقِبُوا إِنِّى مَعَكُمْ رَقِيبٌ و فَانْتَظِرُوا إِنِّى مَعَكُمْ مِنَ الْمُنْتَظِرِينَ. فَعَليكُم بِالصَّبرِ فَإِنَّهُ إِنَّما يَجى ءُ الفرجُ عَلَى اليَأسِ. وَ قَدكانَ الَّذينَ من قَبلِكم أَصبرَ مِنكُم. وَ قَد قالَ أَبو جَعفر (ع): ...ما لَكُم لا تَملِكونَ أَنفُسَكم وَ تَصبِرونَ حَتّى يَجى ءَ الله ُتَبارَكَ وَ تَعالى بِالَّذى تُريدونَ. إِنَّ هذَا الأَمرَ لَيسَ يَجى ءُ عَلى ما يُريدُ النّاسَ، إِنّما هُوَ أَمرُ اللهِ تبارَكَ وَ تَعالى وَ قضاؤُهُ وَ الصَّبرُ، وَ إِنّما يَعجَلُ مَن يَخافُ الفوتَ.

Imam al-Ridha (PBUH) said, "How praiseworthy are patience and awaiting the relief! Have you not heard the saying of the righteous servant (mentioned in the Quran), 'and watch for I too am watching with you,' (١١:٩٣) and, 'You await and I too am awaiting' (٧:٧١)? Thus, be patient, for relief will come after (people's) despair. Certainly, those who were before you were more patient than

t:٨١

Kamal al-Din, p. ۶۴۴, Hadith ۲; al-Kafi, vol. ٨, p. ٨٠, Hadith ٢٧ (similar narration); Bihar -١ .al-Anwar, vol. ۵۲, p. ۱۲۶, Hadith ۱۶

you... What is the matter with you that you do not possess your souls and do not have patience until Allah, the Glorious, brings what you want? Verily this command/kingdom does not come in the way that people want. It is the command/kingdom of Allah, the Glorious, and His decree and (it will happen with) patience. Certainly only he who fears (to lose would hasten."(١)

:In addition, Abu Basir narrated

عَن أَبی بَصیرٍ عَن أَبی عَبدِ اللهِ (ع) أَنَّهُ قـالَ ذاتَ یَومٍ: أَلا أُخبِرُکُم بِمـا لا یَقبَلُ اللهُ عَزَّ وَ جَلَّ مِنَ العِبادِ عَمَلاً إلاّ بِهِ؟ فَقُلتُ: بلی. فقال: شَهادهُ أَن لا إِلهَ إِلاّ اللهُ وَ أَنَّ مُحمّداً عَبدُه وَ رسولُه، وَ الإِقرارُ بِما أَمرَ اللهُ، وَ الوِلایَهُ لَنا وَ البَراءَهُ مِن أَعدائِنا یَعنی أَئِمَّهً خاصَّهً، وَ التَّسلیمُ لَهُم وَ الوَرَعُ وَ الإجتِهادُ وَ الطُّمَأنینَهُ وَ الانتِظارُ لِلقـائِم. ثم قـال: إِنَّ لَنا دَولهً یَجیءُ اللهُ بِها إِذا شاءَ. ثم قال: مَن سَرَّ أَن یَکونَ مِن أَصحابِ القائِم فَلیَنتظِرْ وَ لْیَعمَلْ بِالورعِ وَ مَحاسن الأَخلاقِ وَ هُو مُنتظِرٌ. فَإِن ماتَ وَ قامَ القائِمُ بَعدهُ، کانَ لَه مِنَ الأَجرِ مِثلَ أجرِ مَن أدرکهُ، فَجِدُّوا وَ انتَظِرُوا هَنیئاً لَکُم أَیَّتُها العَصابَهُ المَرحُومَهُ.

Imam al-Sadiq (PBUH) said, "Do you want me to inform you about the things without which Allah shall not accept any act from His servants?" Abu Basir said, "Yes". The Imam (PBUH) continued, "To bear witness that there is no god but He, Muhammad (PBUHHF) is His servant and His

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.Qurb al-Isnad, pp. ١۶٨-١۶٩; Bihar al-Anwar, vol. ۵٢, pp. ١١٠-١١١ -١

Apostle, to acknowledge what Allah commanded, to believe in our exclusive guardianship, to disassociate from our enemies, to submit to the Imams, to have piety (against sins) and hard effort (in obedience) with peace of heart, and to await al-Qa'im (PBUH). Certainly, we will have a government that Allah shall bring it when He wills. Whoever is delighted to be of the companions of al-Qa'im (PBUH) should wait, and should act with piety and good morals while he waits. If he dies before the advent of al-Qa'im (PBUH), he will have the reward of him who has received al-Qa'im (PBUH). Thus, try hard (in obedience) and wait. May you taste its sweetness, O the group that (is robed in (Allah's) mercy!"(۱)

The above tradition proves that awaiting the relief should be accompanied with hard effort in fulfilling one's duties. Those truly living in expectation of al-Qa'im (PBUH) act upon what the Ahl al-Bait (PBUT) have commanded and avoid what they have prohibited them even if these commandments and prohibitions have conflict with their personal wish, ideas, and desires. In this manner, they demonstrate that they are the true followers of al-Qa'im (PBUH) and are ready to take his command when he :commands them. In another interesting tradition, Abu Khalid al-Kabuli narrated

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.al-Ghaiba, al-Nu'mani, p. ۲۰۰, Hadith ۱۶; Bihar al-Anwar, vol. ۵۲, p. ۱۴۰, Hadith ۵۰ -۱

عَن أَبی خالِد الکابلیّ عَن عَلیِّ بنِ الحُسینِ (ع) قال: تَمتدُّ الغَیبهُ بِوَلیِّ اللهِ، الثّانی عَشَرَ مِن أَوصیاءِ رَسولِ اللهِ (ص) وَ الأئمهِ بَعدَهُ. یا أَبا خالِد! إنَّ أَهلَ زَمانِ غَیبتهِ القائِلونَ بِإمامتهِ المنتظِرونَ لِظهورِهِ أَفضَلُ أَهلِ کُلِّ زَمانٍ، لِأَنَّ اللهَ ـ تَعالی ذِکْرُهُ أَعطاهُم مِنَ العُقولِ وَ الأَفهامِ وَ المعرفهِ ما صارَتْ بِهِ الغَیبهُ عِندَهُم بِمَنْزَلَهِ المشاهدهِ وَ جَعلهَم فی ذلکَ الزّمانِ بِمَنْزلَهِ المجاهِدینَ بَینَ یَدَی رَسولِ اللهِ (ص) بِالسَّیفِ. أُولئِکَ المُخلِصونَ حَقّاً وَ شیعَتُنا صِدقاً وَ الدّعاهُ إِلی دینِ اللهِ سِرّاً وَ جَهْراً. وَ قالَ (ع): انْتِظارُ الفَرَجِ مِن أعظَمِ الفَرَجِ.

Imam Ali Ibn al-Husain (PBUH) said, "The disappearance of the twelfth Wali of Allah among the executors of the Apostle of Allah (PBUHHF) shall be prolonged. O Abu Khalid! Certainly, those of people of the time of his disappearance who adhere to his leadership and wait for his manifestation are more superior to people of every era. This is because Allah has granted them so much of understanding, comprehension, and recognition that have turned the disappearance for them into the status of attendance. Allah has given them the status of warriors of the Apostle of Allah (PBUHHF) by sword. They are the real devotees, our true Shia, and the callers to the path of Allah inwardly and outwardly." He (PBUH) then continued, "Waiting for the relief is of the greatest relief."(١)

t:۸۴

۱- Kamal al-Din, p. ۳۲۰, Hadith ۲; al-Ihtijaj, vol. ۲, p. ۳۱۸; Bihar al-Anwar, vol. ۵۲, p. ۱۲۲, Hadith ۴.

The very act of waiting for divine relief is one of the greatest manifestations of relief in our personal life, even before the time of the manifestation of universal relief. This is the state in which Allah expects to see His servants at all times. The condition of waiting should be viewed as a major goal of life in this world, not a secondary or circumstantial issue. Allah wants His servants to come to the understanding that they put all their hope in Him and constantly expect relief only through His hand. Therefore, this state is, by itself, a great relief, and guarantees salvation. Growing this way of thinking in the societies along with hard effort in fulfilling the instructed duties will also .pave the way for the universal relief

(IMPLORING ALLAH FOR A HASTY RELIEF OF THE IMAM (PBUH ۱۵

Ahl al-Bait (PBUT) have emphasized that during the time of occultation we should make much supplication to Allah that He hasten the relief. In one of his correspondence with his followers through his second special deputy (at the end of :the lesser occultation), Imam al-Mahdi (PBUH) wrote

وَ أَمّا ظُهورُ الفَرجِ فَإِنهُ إِلَى اللهِ وَ كَذبَ الوَقّاتونَ ... وَ أَكثِروا الدُّعاءَ بِتَعجيلِ الفَرَجِ فَإِنَّ ذلكَ فَرجُكُمْ.

As for the manifestation of relief, it depends on Allah and those who specify time for" ...it are liars

t:۸۵

Increase your Du'aa for hastening the Relief (al-Faraj), for this is indeed your (relief..."(١)

There are two meanings for the last sentence quoted above. The first is that the relief of Imam al-Mahdi (PBUH) will also result in relief from our sufferings, and it is Allah's decree that turning to Him and praying for the reappearance of the Imam (PBUH) be the only possible solution to our universal problems. The other meaning is that the very act of praying for the relief of Imam al-Mahdi (PBUH) will be recompensed with personal relief from our problems even before the advent of Imam al-Mahdi (PBUH) .((i.e., before the time for general and universal relief

There is a famous supplication from Imam al-Sadiq (PBUH), known as "The Supplication of the Covenant (Du'aa al-'Ahd)" , which is to be recited in every morning. The Imam (PBUH) said that the one who recites and calls upon Allah by this covenant for forty mornings, will be of the soldiers of al-Qa'im (PBUH), and if he dies before his reappearance, Allah will resurrect him from his grave during his advent, and will also give him the reward of ١٠٠٠ good deeds and removes ١٠٠٠ of his sins for each word of :this supplication. The last sentences of this precious supplication are as follows

t:٨۶

Kamal al-Din, part ٢, p. ۴٨٣, Hadith ۴; al-Ghaiba, al-Tusi, p. ٢٩٠; al-Ihtijaj, vol. ٢, p. ۴۶٩; -١ .Bihar al-Anwar, vol. ۵٣, p. ١٨٠, Hadith ١٠

O Allah! Show me the rightly guided face (of Imam al-Mahdi (PBUH)), the praiseworthy brightness (of his face), and enlighten my vision by looking at him.

اَللّهمَّ أَرِنِی الطَّلعهَ الرَّشیدهَ وَ الغُرَّهَ الحَمیدهَ وَ اکحُل ناظِری بِنَظرهٍ مِنّی إِلَیهِ.

Hasten his reappearance, make his arrival smooth, widen and clear his path, and make me tread on his way. Implement his kingdom and strengthen his back.

وَ عَجِّلْ فَرجهُ وَ سَهِّلْ مَخرجَهُ وَ أَوسِعْ مَنهَجَهُ وَ اسلک بی مَحَجَّتَهُ فَأَنفِذْ أَمرَهُ وَ اشْدُد أَزرَهُ.

O Allah! Give life to Your cities by him and revive Your servants through him, for surely You have said—and Your word is truth—'Corruption prevailed on the land and the sea because of what men's hand have earned.' (۳۰:۴۱)

وَ اعْمُرِ اللّهُمَّ بهِ بِلادکَ وَ أَحی بهِ عِبادکَ فَإِنَّک قُلتَ وَ قولُکَ الحقُّ: ظَهَرَ الْفَسادُ فِی الْبَرِّ وَ الْبَحْرِ بِما کَسَبَتْ أَیْدِی النَّاسِ.

t:۸۷

Thus, O Allah, manifest for us Your friend and the son of Your Prophet's daughter, whose name is the same as that of Your Apostle, so that he does not prevail anything from falsehood except that he tears it to pieces, establishes the truth, and makes it real.

فَأَظهِرِ اللّهمّ لَنا وَليَّک وَ ابنَ بِنتِ نَبيِّک المسمّی بِاسمِ رَسولِک حَتّی لا يَظفَرَ بِشَیءٍ مِنَ الباطلِ إلاّ مَزَّقَهُ وَ يُحِقَّ الحقِّ وَ يُحِقِّقَهُ.

O Allah! Appoint him as a refuge for Your oppressed servants and a helper for the one who does not find any helper for himself except You.

وَ اجعلهُ اللهمَّ مَفزعاً لِمظلومِ عِبادکَ وَ ناصِراً لمن لا يجِدُ له ناصِراً غيرَکَ.

Make him the one who renews what has been suspended and abolished of the laws of Your book, and the one who re-erects the knowledge of Your religion and the customs of Your Prophet, Allah's blessings be upon him and his family.

وَ مُجدِّداً لِما عُطِّلَ مِن أَحكامِ كِتابِکَ وَ مُشَيِّداً لِما وَردَ مِن أَعلامِ دينِك وَ سُننِ نَبيّکَ (ص).

O Allah! Make him among those whom You have protected from the evils of the aggressors.

وَ اجعَلهُ مِمَّن حَصَّنتَه مِن بَأسِ المعتدَين.

t:۸۸

O Allah! Give delight to Your Prophet Muhammad, Allah's blessings be upon him and his family, by making him visible and (give delight to) the one who follows him on his call, and have mercy on our poverty after his (disappearance).

اَللّهمَّ وَ سُرَّ نبيَّكَ مُحمَّداً (ص) بِرُؤيَتِهِ وَ مَن تَبِعَهُ عَلى دَعوَتِهِ وَ ارحَمِ استِكانَتَنا بَعدَهُ.

O Allah! Remove this sorrow (of occultation) from this nation by his presence, and hasten for us his reappearance. Certainly, they [i.e., the disbelievers] consider it far-fetched while we consider it near. By Your mercy O the most merciful!

اَللّهُمّ اكْشِفْ هذهِ الغُمَّهَ عَنِ الأمَّهِ بِحضورِهِ وَ عَجِّلْ لَنا ظُهورَهُ إِنّهم يَرَونَهُ بَعيداً وَ نَراهُ قَريباً بِرَحمَتكَ يا أَرحَمَ الرّاحِمينَ.

(Then you say, "Hasten! Hasten! O my master, O the master of the era!" (1)

العَجَلَ العَجَلَ يا مَولایَ يا صاحِبَ الزَّمانِ.

Thus, during the period of disappearance of Imam al-Mahdi (PBUH), the most important supplication of the believers to Allah is to ask for his reappearance and the manifestation of his kingdom over the earth by which all problems of humanity will be resolved. The sentence,

t:89

1- See Mafatih al-Jinan, The supplication of 'Ahd (located after Du'aa Nudba). For the text and one of the Isnad of this supplication, see Bihar al-Anwar, vol. 83, p. 284, Hadith 47.

the disbelievers consider it far-fetched while we consider it near" shows that the" believers expect this kingdom in a very near future and only the disbelievers consider this expectation unrealistic. Moreover, sentences such as "O Allah! Hasten his reappearance, make his arrival smooth, widen and clear his path" in this supplication shows that Allah may change the decreed situation, lessen the hardship of his mission, and bring near his arrival. By asking Allah to hasten his reappearance from the bottom of our heart, Allah may make Badaa and advance his mission, just as He advanced the mission of Prophet Musa (PBUH). In a very inspiring and thought-provoking Hadith, Fadhl Ibn Abi Qurra narrated:

عَنِ الْفَضْلِ بْنِ أَبِی قُرَّهَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ: ... فَلَمَّا طَالَ عَلَى بَنِی إِسْرَائِيلَ الْعَذَابُ، ضَجُّوا وَ بَكَوْا إِلَى اللَّهِ تَعَالَى أَرْبَعِينَ صَبَاحاً، فَأَوْحَى اللَّهُ إِلَى مُوسَى وَ هَارُونَ يُخَلِّصُهُمْ مِنْ فِرْعَوْنَ، فَحَطَّ عَنْهُمْ سَبْعِينَ وَ مِائَهَ سَنَهٍ. قَالَ: وَ قَالَ أَبُو عَبْدِ اللَّهِ (ع): هَكَذَا أَنْتُمْ لَوْ فَعَلْتُمْ لَفَرَّجَ اللَّهُ عَنَّا. فَأَمَّا إِذَا لَمْ تَكُونُوا فَإِنَّ الْأَمْرَ يَنْتَهِی إِلَى مُنْتَهَاهُ.

Imam al-Sadiq (PBUH) said, "When the period of the suffering of the children of Israel was prolonged, they wailed and cried to Allah for ۴۰ mornings. Thereupon, Allah revealed to Moses (PBUH) and Aaron (PBUH) to rescue them from the (hands of) Pharaoh. This way, He reduced the period of their hardship by ۱۷۰ years." Then, the Imam (PBUH) continued, "This is your case as well, and if you do the same Allah shall certainly relieve us.

t:۹۰

However, if you avoid it, this matter (i.e., the calamity before al-Faraj) shall surely continue up to its last stage."(1)

Suffering is a hint to the believers that they should implore Allah with humility. Allah says in the Quran:

وَ لَقَدْ أَرْسَلْنا إِلى أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْناهُمْ بِالْبَأْساءِ وَ الضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ.

Before you We sent towards many nations, and We afflicted them with suffering and adversity, that they might beseech (Us) in humility. (6:42)

If the majority of people on earth sincerely seek relief (al-Faraj) from Allah and drop their hope from all the fallible leaders, Allah may decide to sanction the early reappearance of Imam al-Mahdi (PBUH) without need for the occurrence of many of the foretold signs. Notice that we say, "Allah may decide," which means this is not an urgent reaction to people's action, but rather it is a matter of choice for Allah as is the case for all other actions of Allah. He does what He will.

In fact, the traditions of Ahl al-Bait (PBUT) imply that to the time that people look for other global solutions for their problems, and have hope in other leaders for implementing justice, Allah may delay the reappearance of al-Qa'im (PBUH). Hisham Ibn Salim narrated:

t:91

1- Tafsir, al-Ayyashi, vol. 2, p. 154, Hadith 49; Mustadrak al-Wasa'il, vol. 5, p. 239, Hadith 5773; Bihar al-Anwar, vol. 52, p. 131, Hadith 34.

عَنْ هِشام بنِ سالم عَن أَبى عَبدِ اللهِ (ع) أنَّه قال: ما يكونُ هذَا الأمرُ حَتّى لا يَبقى صِنفٌ مِنَ الناسِ إلّا قَد وَلّوا عَلَى الناسِ، حَتّى لا يَقولَ قائِلٌ إنّا لَو وُلِّينا لَعَدَلنا، ثُمَّ يَقومُ القائِمُ بِالحقّ وَ العَدلِ.

Imam al-Sadiq (PBUH) said, "This kingdom shall not appear until every claiming class or group among people rule over people so that no one would remain to say, 'Had we ruled we would have implemented justice'. Thereafter, al-Qa'im (PBUH) shall rise for (establishing) the truth and justice."(۱)

In this manner, those who claim to be able to implement the government of justice will have chance to rule and will subsequently demonstrate their scandalous failure in practice. When people become desperate and hopeless from any other alternatives, they will sincerely seek relief (al-Faraj) from Allah, and it is at that time that they will be ready to receive Imam al-Mahdi (PBUH). Hence, the sooner people come to realize this fact, the earlier will be their relief. This, however, still depends upon Allah's decision, and He may commence the mission of al-Qa'im (PBUH) sooner than the time of full global awareness if He wills. Due to His grace, Allah may initiate mercy without people being worthy of it. In one of his supplications, Imam al-Sajjad (PBUH) prayed to Allah:

يا مُبتَدِئاً بِالنِّعَمِ قَبلَ استِحقاقِها.

۱- al-Ghaiba, al-Nu'mani, p. ۲۷۴, Hadith ۵۳; Bihar al-Anwar, vol. ۵۲, Hadith ۱۱۹.

(O the initiator of the bounties before becoming worthy of it."(۱)"

The grace of Allah does not have any necessary requirement, and Allah may initially bestow it to people if He wills. However, due to His justice, Allah never initiates wrath unless people deserve it by their misconduct. This custom of Allah is also stated in a number of verses in the Quran. For instance:

كَدَأْبِ آلِ فِرْعَوْنَ وَ الَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآياتِ اللّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقابِ ذلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّراً نِعْمَةً أَنْعَمَها عَلى قَوْمٍ حَتَّى يُغَيِّرُوا ما بِأَنْفُسِهِمْ وَ أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ.

(Their manner) is like the manner of the People of Pharaoh and of those before them.) They rejected the Signs of Allah, and Allah caught them for their sins; for Allah is strong and strict in punishment. That is because Allah will never change the bounty that He hath bestowed on a people until they change that which is in their souls (from obedience to disobedience), and (that is) because Allah is He Who hears and knows (all things). (۸:۵۲-۵۳)

Finally, more than thinking of our own relief, we should have sympathy for the loneliness of Imam al-Mahdi (PBUH) who is forgotten by people in this period, and we should

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۱ - Jamal al-Usbu', p. ۲۷۵; Mafatih al-Jinan, p. ۴۳, under the Salat of Imam Zain al-Abidin.

increase our prayer to Allah to relieve him from the prison of occultation, which was .the result of our misconducts

AVOIDING A HASTY ACTION ۱۶

The traditions differentiate between hastening (Isti'jal) and praying to Allah to hasten the universal government. The former is prohibited while the latter is commanded. In addition, in a number of verses in the Quran, Allah, the glorious, advices against al-Isti'jal. For instance:

خُلِقَ الْإِنْسانُ مِنْ عَجَلٍ سَأُرِيكُمْ آياتِى فَلا تَسْتَعْجِلُونِ.

(Man is a creature of haste. I shall soon show you My signs. So hasten not! (۲۱:۳۷

In the following tradition, Imam al-Sadiq (PBUH) quotes anther verse of the Quran in this regard. Abd al-Rahman Ibn Kathir narrated:

عَن عَبدِ الرَّحمنِ بنِ كَثيرعَن أَبى عَبدِ الله (ع) فى قَولِ اللهِ عزوجلّ: أَتى أَمْرُ اللَّهِ فَلا تَسْتَعْجِلُوهُ، قال: هَوَ أَمرُنا أَمرُ اللهِ عَزَّ وَ جَلَّ أَن لا تَستَعجِلْ بِهِ حَتّى يُؤَيِّدهُ الله بِثَلاثَهِ أَجنادٍ: الملائكه وَ المؤُمِنين وَ الرّعب. و خروجُه (ع) كَخروجِ رسولِ اللهِ (ص). و ذلكَ قولهُ تعالى: كَما أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ.

On the commentary of verse, "The command of Allah came. Therefore, do not hasten it," (۱۶:۱) Imam al-Sadiq (PBUH) said, "It is our command/kingdom (that shall arrive). Allah has

commanded that you do not hasten it until Allah supports him (i.e., al-Qa'im (PBUH)) by three: The groups of angles, the believers, and fright. His emergence shall be like the emergence of the Apostle of Allah (PBUHHF), and this is in His saying, the Glorious, ('Just as your Lord ordered you out of your house in truth.' (۸:۵)"(۱)

:Moreover, Abdurrahman Ibn Kathir narrated

عَن عَبـدِ الرَّحمنِ بنِ كثير، قال: كنتُ عِنـدَ أَبى عبـد الله (ع)، إذ دَخلَ عليهِ مَهزمَ الأسـدىّ، فقال: أَخبرنى - جُعِلتُ فِداكَ - متى هذَا الأمرُ الّذى تَنتَظِرونه، فَقَد طالَ؟ فَقالَ: يا مَهزمُ كَذبَ الوقّاتونَ وَ هَلكَ المُستعجِلون وَ نَجَا المسلِّمونَ.

I was with Imam al-Sadiq (PBUH) when Mihzam al-Asadi came to him and asked him, "May I be sacrificed for you! When will be the time of this kingdom for which you wait? It has become too long." He (PBUH) said, "O Mihzam! Verily those who appoint time are liars, those who hasten (al-Musta'jilun) shall perish, and those who are submissive ((to Allah's orders and decrees) shall be saved."(۲)

:Ibrahim Ibn Mihzam narrated from his father who said

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۱ - al-Ghaiba, al-Nu'mani, p. ۱۹۸, Hadith ۹, Ta'wil al-Ayat al-Dhahira, p. ۲۵۶ from al-Mufid; Bihar al-Anwar, vol. ۵۲, p. ۱۳۹, Hadith ۴۶.

۲ - al-Ghaiba, al-Tusi, p. ۴۲۶, Bihar al-Anwar, vol. ۵۲, p. ۱۰۳, Hadith ۷; al-Ghaiba, al-Nu'mani, p. ۲۹۴, Hadith ۱۱ (similar narration); al-Kafi, vol. ۱, p. ۳۶۸, Hadith ۲.

عَنْ إِبْرَاهِيمَ بْنِ مِهْزَم عَنْ أَبِيهِ عَنْ أَبِى عَبْدِ اللَّهِ (ع) قَالَ: ذَكَرْنَا عِنْدَهُ مُلُوكَ آلِ فُلانٍ. فَقَالَ: إِنَّمَا هَلَكَ النَّاسُ مِنِ اسْتِعْجَالِهِمْ لِهَذَا الْأَمْرِ، إِنَّ اللَّهَ لا يَعْجَلُ لِعَجَلَةِ الْعِبَادِ، إِنَّ لِهَذَا الأَمْرِ غَايَةً يَنْتَهِى إِلَيْهَا.

We mentioned such and such kings in the presence of Imam al-Sadiq (PBUH). He (PBUH) said, "Indeed, people have perished due to their haste (Isti'jal) for this kingdom. Verily, Allah does not hasten in reaction to the hasty action of the servants. (For this kingdom there is a final end that will reach it."(١)

:In another sermon in Nahj al-Balagha , Imam Ali (PBUH) said

الْزَمُوا الأَرْضَ وَ اصْبِرُوا عَلَى الْبَلاءِ، وَ لا تُحَرِّكُوا بِأَيْدِيكُمْ وَ سُيُوفِكُمْ فِى هَوَى أَلْسِنَتِكُمْ، وَ لا تَسْتَعْجِلُوا بِمَا لَمْ يُعَجِّلْهُ اللَّهُ لَكُمْ، فَإِنَّهُ مَنْ مَاتَ مِنْكُمْ عَلَى فِرَاشِهِ وَ هُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ وَ حَقِّ رَسُولِهِ وَ أَهْلِ بَيْتِهِ، مَاتَ شَهِيداً وَ وَقَعَ أَجْرُهُ عَلَى اللَّهِ، وَ اسْتَوْجَبَ ثَوَابَ مَا نَوَى مِنْ صَالِحِ عَمَلِهِ، وَ قَامَتِ النِّيَّةُ مَقَامَ إِصْلاتِهِ لِسَيْفِهِ، فَإِنَّ لِكُلِّ شَىْءٍ مُدَّةً وَ أَجَلاً.

Be steady on earth, be patient in afflictions, do not move your hands and swords" after the liking of your tongues, and do not make haste (Isti'jal) in what Allah has not expedited for you. Thus, any one of you who dies in his bed while he recognizes the rights of Allah and the rights of His

t:٩۶

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al-Kafi, vol. ١, p. ٣۶٩, Hadith ٧; al-Ghaiba, al-Nu'mani, p. ٢٩۶, Hadith ١۵; Bihar al- - ١ .Anwar, vol. ۵٢, p. ١١٨, Hadith ۴۶

Apostle (PBUHHF) and his Ahl al-Bait (PBUT) has died a martyr. His reward is on Allah, and he deserves the reward of what good acts he has intended to do, since his intention has taken the place of drawing his sword. Certainly, for everything there is a period and an appointed time."(١)

Without any doubt, hurrying a matter that pertains to Allah at a time that Allah did not consider proper will not achieve the divinely intended goals. Hurrying requires the violation of Allah's commandments, and a person who hurries has to commit and justify many unlawful acts to reach his aims at an improper time. Moreover, the achievement of a hasty action lacks stability and does not last long, though it may result in many long-term negative side effects that delay the relief. Any seeming achievement and temporal success in a hasty process would only serve to misguide people from the divine goals and would misdirect people toward other alternatives. On the other hand, any apparent failure in a hasty plan may bring despair, may destroy the state of waiting and expectation as well as hope for relief, all of which are against Allah's command. Reflecting on the fate of those who hastened throughout the history, and contemplating the reverse outcomes of their deeds are, indeed, good lessons for the believers.

In a very famous and recommended supplication, which has been narrated from the first special deputy of Imam

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١- Nahj al-Balagha, Sermon ١٨٩/١٩٠.

al-Mahdi (PBUH), both types of action (hastening vs. praying that Allah may hasten) :has been mentioned with clear distinction

O Allah! Make me firm on the obedience of the master of Your command whom You ... .have concealed from Your creation and waits for Your command

... وَ ثَبِّتْنی عَلی طاعَهِ وَلِیِّ أَمرِکَ الّذی سَتَرتَهُ عَنْ خَلقِکَ فَبِإذنِکَ غابَ عَن بَرِیَّتِکَ وَ أمرَکَ یَنتَظِر.

You know—without being taught—the time that is right for the kingdom of Your master and for giving him permission to manifest his command and to disclose his .secret

وَ أَنتَ العالِمُ غَیر معلّم بِالوَقتِ الّذی فیه صَلاحُ أَمرِ وَلیّکَ فِی الإذنِ لَه بِإظهارِ أَمرِهِ وَ کشفِ سِرِّهِ.

Thus, grant me patience on it so that I do not like to hasten what You have postponed, ,nor to delay what You have hastened

وَ صَبِّرنی عَلی ذلکَ حَتّی لا أُحِبَّ تَعجیلَ ما أَخَّرْتَ وَ لا تَأخیرَ ما عَجَّلتَ.

nor to disclose what You have concealed, nor to discuss what You have kept secret, ,nor to argue with You in Your planning

وَ لا أکشِفَ عَمّا سَتَرتَ وَ لا أَبحثَ عَمّا کَتَمتَ وَ لا أُنازِعَکَ فی تَدبیرِکَ

t:۹۸

and (so that) I do not say why the master of the affairs does not appear while the .earth has been filled out with tyranny, and until I relinquish all my affairs to You

وَ لا أقولَ لَم وَ کیفَ وَ ما بال وَلیُّ الأمرِ لا یَظهَرُ وَ قَدِ امْتَلَأتِ الأَرضُ مِنَ الجَوْرِ وَ أُفَوّضَ أُموری کُلَّها إِلیکَ.

O Allah! I ask You to show me the master of the affairs while has appeared and (manifested his command... O Allah! Hasten his relief..."(۱)

اَللّهمّ إِنّی أَسأَلُکَ أَن تُرِیَنی ولیَّ أَمرِکَ ظاهراً نافِذَ الأَمرِ... اَللّهمّ عَجِّلْ فَرَجَهُ...

Although a believer longs for the kingdom of justice of Imam al-Mahdi (PBUH) and earnestly beseeches Allah to hasten the relief of the Imam (PBUH), he is satisfied with Allah's decree if He decides to postpone the time of reappearance. While his request is in conformity with what Allah instructed him to ask, he submits to what Allah chooses for him according to His wisdom, relinquishes all the affairs to Him, and does not become disappointed from Allah's mercy if the period of the occultation is .prolonged

t:۹۹

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۱ - Mafatih al-Jinan, about the end of the book, under Du'aa in the absence of the .Imam (PBUH) ; Bihar al-Anwar, vol. ۵۳, p. ۱۸۷, Hadith ۱۸

Conclusion

In this work, we have shown that the existence of al-Badaa plays a central role in our way of expecting al-Qa'im (PBUH). Due to the possibility of Badaa, the signs foretold are subject to change, the Imam (PBUH) may reappear at any moment, and our good actions and supplications for the early arrival of the Imam (PBUH) may be answered. Having faith in al-Badaa by Allah, everyone will keep himself ready all the time to receive the Imam (PBUH). According to the traditions, awaiting al-Qa'im (PBUH) at any moment is the best deed and the most significant act after the recognition of the Imam (PBUH) and his rights. Moreover, Ahl al-Bait (PBUT) have urged us to pray to Allah to make the advent of al-Qa'im (PBUH) smooth and to lessen the hardships prior and during his mission. Such instructions are meaningful only when alteration of the .characteristics and the time of the aforementioned signs and events are possible

The signs were not given for the purpose of predicting the time of reappearance, or for encouraging people to search the scientific data to estimate the time of the occurrence

t:١٠٠

of the sign itself. In fact, all the mentioned signs before his arrival may happen miraculously in an unpredictable manner. They remind people only after they occur miraculously. Once a sign occurs, the believers will realize that it was among the signs foretold, and thus, their faith will be strengthened and their confidence in the coming relief will increase. Moreover, before their occurrence, these prophecies should urge the believers to turn to Allah and supplicate to Him with the hope that He may alleviate or cancel the decreed difficult situations and accommodate an easy and early relief. Thus, such warnings are, ipso facto constructive if people properly react to them by turning to Allah before the actual manifestation of the signs, instead of trying to predict the time of the occurrence of the signs and waiting for them to .happen

According to the traditions, once Allah allows Imam al-Mahdi (PBUH) to reappear, all people around the world, believers and disbelievers likewise, will become aware of him immediately without any ambiguity or doubt. He will be supported by Allah and thus will not need any hidden agenda as apposed to the impostors during the time occultation. As we discussed, the opposition against Imam al-Mahdi (PBUH) is not due to people's failure in identifying him; rather it is due to their disbelief in the original laws of the religion, their overlooking of the transmitted traditions, and their following .man-made ideas and opinions in the domain of religion

If the Imam (PBUH) has not yet started his mission, it is not because certain signs did not take place, but because

people have deserted the teachings of Ahl al-Bait (PBUT) and have hope in other alternative solutions for their problems. Allah has assigned for people a leader who is ready to relieve them, but they have turned away from him and abandoned him. The only solution for an early relief is that people of the world come to the understanding that they should turn to Ahl al-Bait (PBUT) and their instructions, which are available to us in the form of Hadith, so that Allah may waive the remaining time of occultation (al-Ghaiba). In the second part of this work, we enumerated some of the instructions of Ahl al-Bait (PBUT) that would help an early relief. Acting upon these commandments, inter alia , prepares us, makes us worthy of receiving Imam al-Mahdi (PBUH), and paves the way for the implementation of the kingdom of justice .over the earth, by leave of Allah

As discussed, the best and the most important act for the believers after recognition of the Imam (PBUH) is to wait for divine relief. This is the most vrituous struggle (Jihad) and is considered one of the requirements of faith according to the traditions. The very act of waiting for divine relief is one of the greatest manifestations of relief in our personal lives even before the time of the manifestation of universal relief. The condition of continuous waiting should be viewed as a major goal in the life of this world, not a secondary or circumstantial issue. Allah wants His servants to realize that they should put all their hope in Him, implore Him for the relief, and constantly expect the relief only through His hand (i.e., the Imam (PBUH)). A person faithfully living in expectation

of Imam al-Mahdi (PBUH) works constantly at improving his spiritual state by acting upon the instructions of Ahl al-Bait (PBUT). Maintaining this state guarantees salvation and growing this behavior in the societies will eventually make people worthy of the universal relief.

... O Allah! Make me of his helpers, assistants, adherents, and followers.

... وَ اجْعَلْنِی اللّهمَّ مِن أَنصارِهِ وَ أَعوانِهِ وَ أَتباعِهِ وَ شیعَتِهِ.

Show me what the family of the Muhammad wish and what their enemies are afraid.

وَ أَرِنی فی آلِ مُحمدٍ علیهم السلام ما یَأمُلونَ وَ فی عَدُوِّهِمْ ما یَحذَرونَ.

Amen, O the Lord of truth, O the possessor of majesty and bounty, O the most merciful! (1)

إِلهَ الحقّ آمینَ یا ذَا الجَلالِ وَ الإِکرامِ یا أَرحمَ الرّاحِمینَ.

t:۱۰۳

1- The last part of the supplication after Ziyarat Aal-e-Yasin, Which is a Qudsi Hadith narrated by Imam al-Mahdi (PBUH) . See Mafatih al-Jinan, p. ۵۲۵ (The first Ziyarat of Sahib al-Amr); Bihar al-Anwar, vol. ۵۳, p. ۱۷۳.

:Indices

Cited Verses of the Quran

.accursed for what they uttered. Nay, His hands are outstretched

۱۹

۵:۱۰۱

O you who believe! Ask not questions about things which, if made plain to you, may .cause your dislike

۴۸

۶:۴۲

Before you We sent towards many nations, and We afflicted them with suffering and .adversity, that they might beseech (Us) in humility

۹۲

۶:۱۵۸

On the day that certain signs of your Lord do come, no one would benefit from … believing in (that sign) if he did not believe (in that) before, or such belief is no good for ".him. Say, "Wait! We too are waiting

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۷:۲۷

.Satans guardians for those who do not to believe

۶۵

۷:۷۱

You await and I too am awaiting

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۷:۱۲۸

The earth is Allah's. He gives it as a heritage to whom He wills, and the end is for the .watchful

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۷:۱۸۷

None but He shall manifest it at its time. It is heavy for the heavens and the earth. It .will not come to you except suddenly

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۸:۵

.Just as your Lord ordered you out of your house in truth

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۸:۳۳

But Allah was not to punish them while you were among them; nor was He to punish .them while they ask for forgiveness

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۸:۳۴

But what plea have they that Allah should not punish them when they keep out (men) ?from the Sacred Mosque

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۸:۵۲-۵۳

Their manner) is like the manner of the People of Pharaoh and of those before them.) They rejected the Signs of Allah, and Allah caught them for their sins; for Allah is

strong and strict in punishment. That is because Allah will never change the bounty that He hath bestowed on a people until they change that which is in their souls (from obedience to disobedience), and (that is) because Allah is He Who hears and knows .((all things

۹۴

۸:۶۵

If there are twenty tolerant among you, they will overcome two hundred, and if there are a hundred (like them) among you, they will overcome a thousand of those who .disbelieve

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۸:۶۶

Now, Allah lightened your (burden) for He knew that there is a weakness in you. Thus, if there are a hundred tolerant among you, they will overcome two hundred, and if there are a thousand (like them) among you, they will overcome two thousands by .leave of Allah. And Allah is with those who are patient

۲۱

۱۰:۹۸

Why had not there been a township (among those We decreed to destroy) whose people would accept faith so that their faith should have profited them, except for the People of Jonah (Yunus)? When they believed, We removed from them the chastisement of ignominy in the life of this world, and permitted them to enjoy (their .life) for a while

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۱۱:۹۳

and watch for I too am watching with you

۸۲

۱۳:۳۹

Allah erases whatever He wills and establishes (likewise), and with Him is the Mother-Book.

۱۹

۱۴:۱۹-۲۰

If He so wills, He removes you and brings in a new Creation. Nor is that (at all) difficult for Allah.

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۱۶:۱

The command of Allah came. Therefore, do not hasten it

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t:۱۰۵

۱۷:۷۱

.On the day that We shall call every group with their (respective) Imam

۵۹

۱۷:۱۰۸

!Glory to our Lord! Truly the promise of our Lord is a fulfilled one

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۱۸:۲۹

.(Thus let him who will, believe (it), and let him who will, reject (it

۷۶

۲۱:۳۷

!Man is a creature of haste. I shall soon show you My signs. So hasten not

۹۵

۲۱:۱۰۵

And indeed We wrote in the Psalm (Zabur) after the reminder that My righteous .servants shall inherit the earth

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۲۲:۴۷

.And Allah shall never break His promise

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۲۴:۵۵

Allah has promised to those of you who believe and do good that He will most certainly make them rulers on earth as He made rulers before them, that He will most certainly establish for them their religion that He has chosen for them, and that He will most certainly, after their fear, give them security in exchange. They worship Me and .they do not associate anything with Me

٩

٢٥:٧٧

My Lord would have not concerned Himself with you if it were not for your call (upon .(Him

٢٣

٢٨:۶٨

Your Lord creates whatever He wills, and He chooses. No choice have they (in creation or in leadership as per traditions). Glory to Allah! And far is He above the !partners they ascribe

١٩

٣٠:۴١

Corruption prevailed on the land and the sea because of what men's hand have .earned

٨٨

٣٣:۴

Allah has not assigned unto any man two hearts within his body

٧١

٣۵:١

.He increases in the creation what He wills, for Allah has power over all things

۱۹

۳۵:۱۱

Nor is an individual's life prolonged, nor does anything decrease from his life span, .except that it is (made appear) in a book. Verily, all this is easy for Allah

۲۰

۳۵:۱۶-۱۷

If He so wills, He removes you and brings in a new Creation. Nor is that (at all) difficult .for Allah

۱۹

۴۰:۶۰

.Call on Me so that I answer you

۲۳

t:۱۰۶

۴۹:۷

But Allah has made you love the Faith and has made it beautiful in your hearts, and He has made you hate disbelief, wickedness, and rebellion. Such indeed are those who grow in righteousness

۷۳

۵۱:۵

.Verily that which you are promised is true

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۵۱:۵۴

So turn away from them, and you are not blameworthy

۲۱

۵۱:۵۵

.And remind, for reminding benefits the believers

۲۱

۵۵:۲۹

.Every day He brings in a (new) matter/situation

۱۹

۵۷:۱۷

!Know that Allah shall give life to the earth after its death

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۵۸:۲۲

You will not find any people who believe in Allah and the Last Day, but love those who opposed Allah and His Apostle, even though they were their fathers, their sons, their ...brothers, or their kindred

۷۲

۵۹:۹

They love those who migrate towards them

۷۳

۷۴:۸

Then, when it is knocked in Naqur, that day will be a tough day, far from easy for the .disbelievers

۲۸

t:۱۰۷

t:۱۰۸

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t:١١١

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t:۱۱۲

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

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Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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